

CONFIDENTIAL]

[No. 48 of 1911.]

REPORT

NATIVE PAPERS IN BENGAL

ON

Week ending the 2nd December 1911.

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Nil

LIST OF NEWSPAPERS.

[Corrected up to the 24th August 1911.]

No	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI.					
1	"Bangaratna" ...	Krishnagar ...	Weekly	Kanai Lal Das, Karmokar, age 34	1,500
2	"Bangavasi" ...	Calcutta ...	Do.	Behary Lal Sarkar, Kayastha, age 54; Hari Mohan Mukherji, Brahman, age 48; Satyendra Kumar Bose.	15,000
3	"Bankura Darpan" ...	Bankura ...	Do.	Ram Nath Mukherji, V.L.M.S., Brahmin, age 50; Bisvanath Mukherji, B.L., age 48 years, Brah- man.	453
4	"Basumati" ...	Calcutta ..	Do.	Sasi Bhushan Mukherji, age 45 years; Hari Pada Adhikari, age 40; Mani Lal Banerji, age 35.	17,000
5	"Birbhum Hitaishi" ...	Bolpur ...	Do.	Raj Banjan Sen Gupta, age 45	733
6	"Birbhum Varta" ...	Suri ...	Do.	Debendra Nath Chakravarti, Brahmin, age 37,	948
7	"Burdwan Sanjivani" ...	Burdwan ...	Do.	Prabodha Nanda Sarkar, Kayastha	900 to 1,000
8	"Chabbis Pargana Var- tavaha."	Bhawanipur	Do.	Hem Chandra Nag, B.A., Kayastha age 28.	500
9	"Chinsura Vartavaha" ...	Chinsura ...	Do.	Dina Nath Mukherji, Brahmin, age 45	1,300
10	"Dainik Chandrika" ...	Calcutta ...	Daily	Hari Dass Dutt, Kayastha, age 40	500
11	"Education Gazette" ...	Chinsura ...	Weekly	Pundit Nibaran Chandra Bhatta- charyya, Brahmin, age 55 years.	1,400
12	"Hindustan" ...	Calcutta ...	Do.	Hari Das Dutt, Kayastha, age 40	1,000
13	"Hitavadi" ...	Ditto ...	Do.	Anukul Chandra Mukherji, Editor; Jogendra Kumar Chatterjee and Manindra Nath Bose, Sub-editors.	20,000
14	"Jagaran" ...	Bagerhat ...	Do.	Ananda Charan Chaudhury, Kayastha, age 35; Surendra Nath Mitra, Kayastha.	About 300
15	"Jasohar" ...	Jessore ...	Do.	Biswar Mukherjee, age 47, Brahmin,	500
16	"Kalyani" ...	Magura ...	Do.	Gopal Chandra Mukherji, Brahman, age 50.	500 to 600
17	"Khulnavasi" ...	Khulna ...	Do.	Bagola Chandra Ghose, Kayastha, age 40.	500
18	"Manbhum" ...	Purulia ...	Do.	nmatha Nath Nag, Kayastha, age 34.	500
19	"Medinipur Hitaishi" ...	Midnapore	Do.	Muham ad Akram Khan, age 36; Akbar Khan.	1,000
20	"Muhammadi" ...	Calcutta ...	Do.	Bonwari Lal Goswami, Brahmin, age 45.	162
21	"Murshidabad Hitaishi" ...	Murshidabad	Do.	Revd. Lall Behari Shah, Native Christian age 52.	300
22	"Navajivani-o-Swadeshi Christian."	Calcutta ...	Monthly	Rajkumar Sen, Baidya, age 28	3,000
23	"Nayak" ...	Ditto ...	Daily	Madhusudhan Jana, age 63	300
24	"Nihar" ...	Contai ...	Weekly	Charu Chandra Roy, Kayastha, age 37	500
25	"Pallivarta" ...	Bongong ...	Do.	Sosi Bhushan Banerji, Brahmin, age 46	About 450
26	"Pallivasi" ...	Kalna ...	Do.	Purna Chandra Chatterji, Brahmin, age 46; Banku Behari Ghose, Goals, age 40.	653
27	"Prachar" ...	Calcutta ...	Monthly	Kamakhyia Prosad Ganguli, Brahmin, age 62.	553
28	"Prasun" ...	Katwa ...	Weekly	Amulya Ratan Chatterjee, Brahmin, age 40.	About 700
29	"Pratiker" ...	Berhampore	Do.	Satya Kinkar Banerji, Brahman, age 25.	606
30	"Purulia Darpan" ...	Purulia ...	Do.	Sarat Kumar Mitra; Bihari Lal Ray, B.A.; Saroda Charan Mitra, chief contributor.	1,500
31	"Ratnakar" ...	Asansol ...	Do.	Adhar Chandra Das	500
32	"Samaj" ...	Calcutta ...	Do.	Shiva Nath Sastri, M.A.; Ramenanda Chatterjee, M.A.	10,000
33	"Samay" ...	Ditto ...	Do.	Rasik Mohan Chakravarti, Brahman, age 38.	2,000
34	"Sanjivani" ...	Ditto ...	Do.		
35	"Sri Sri Vishnu Priya-o- Ananda Basar Patrika."	Calcutta ...	Do.		
HINDI.					
36	"Barsa Basar Gazette" ...	Calcutta ...	Weekly	Chaturbhuj Aditihya, Brahman, age 30 years.	800
37	"Bharat Mitra" ...	Ditto ...	Do.	Sew Narain Sing, age 39; and Amrita Lal Chakravarti, Brahmin, age 48.	3,200

LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
HINDI—conold.					800
38	"Bihar Bandhu" ...	Patna ...	Weekly	Nand Kisor Das Surma, age 33 ...	1,000
39	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, Kayastha, age 37 ...	1,250
40	"Ghar Bandhu" ...	Ranchi ...	Fortnightly	Rev. Dr. A. Nottrott ...	3,000
41	"Hindi Bangavasi" ...	Calcutta ...	Weekly	Hari Kissen Joahar, Khettri, age 35 ...	3,000
42	"Hitvarta" ...	Ditto ...	Do.	Rao Purandkar, Mahratta, Brahmin, age 29.	200
43	"Lakshmi" ...	Gya ...	Monthly	Madho Prasad, age 22 ...	(This number fluctuates.)
44	"Marwari" ...	Calcutta ...	Weekly	R. K. Tebrevala, Hindu, age 40 ...	600
45	"Mithila Mihir" ...	Darbhanga ...	Do.	Bishno Kanta Jha,	500
46	"Sattya Sanatan Dharm" ...	Calcutta ...	Monthly	Radha Mohan Gokulji, Vaisya, age 41	2,000
47	"Shiksha" ...	Arrah ...	Weekly	Shukhl Narain Panday, Brahmin,	300
48	"Sri Sanatan Dharm" ...	Calcutta ...	Do.	Ambika Prasad Bajpa; Sew Narain Lall.	200
49	"Tirhut Samachar" ...	Muzaffarpur ...	Do.	Sangeswar Prasad Sarma, Babhan by caste.	
PERSIAN.					1,000
50	"Name-i-Muqaddas Hablul Matin."	Calcutta ...	Weekly	Sayyid Jalaluddin, Shiah, age 60 ...	
URDU.					600
51	"Al Punch" ...	Bankipore ...	Weekly	Syed Ahean, Muhammadan, age 40 ...	400
52	"Darus Sultanet" ...	Calcutta ...	Do.	Quasi Abdul Latif, Muhammadan, age 37.	657
53	"Star of India" ...	Arrah ...	Do.	Munshi Muhammad Zaharul Haq, Muhammadan, age 60.	
URIA.					336
54	"Garjatbasini" ...	Talcher ...	Weekly	Shagirthi Misra, Brahmin, age 42 ...	460
55	"Sambalpur Hitaishini" ...	Deogarh, (Bamra) ...	Do.	Dinabandhu Garhnaik, Chasa, age 36.	936
56	"Samvad Vahika" ...	Balasore ...	Do.	Kasinath Panda, Brahmin, age 36 ...	600
57	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, Tamuli, age 49 ...	
58	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy	
59	"Utkal Varta" ...	Calcutta ...	Do.	Moni Lal Moherana, Karmokar, age 47.	

Additions to, and alterations in, the list of Vernacular Newspapers as it stood on the 24th August 1911.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Hindi Biharee"	Bankipore	Weekly.	... Sheikh Abdur Rahim, Muhammadan.	
2	"Bajrangi Samachar"	Jamora (Gaya)	Monthly.		
3	"Sulabh Samachar"	Calcutta	Weekly.		
4	"Moslem Hitaishi"	Calcutta	Weekly.		
5	"Vartavaha"	Banaghat	Weekly.		
6	"Viswadut"	Howrah	Weekly.		
7	"Rajshakti"	Parulia	Weekly.		
8	"Bharat Mitra"	Calcutta	Weekly.		
9	"Mahamaya"	Chinsura	Weekly.		
10	"Durbar Gazette"	Calcutta	Weekly.		
11	"Medini Bandhav"	Midnapore	Weekly.		

1881

Name	Age	Sex	Occupation
John Smith	25	M	Farmer
Mary Smith	22	F	Housewife
James Smith	18	M	Student
Elizabeth Smith	15	F	Student

I.—FOREIGN POLITICS.

THE *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 20th November writes:—

Bushire.

At last on account of the misdeeds of Kavam-ul-Mulk and the people of Shiraz at the instigation of the English, as well as the carelessness of the authorities in the management of Fars, the southern neighbours got an opportunity of practical interference for which they were longing for the past several years. Pity for this meanness and lie to such shamelessness! that for selfish motives and love of power they should have made over for destruction an empire which existed for many thousand years. From what has been ascertained it appears that all the revolutions of Shiraz during the last few months were merely for the purpose of giving an opportunity to the neighbours.

After it came to be known that Indian troops were to land in Persia the distinguished Alims wired the news to Teheran and Shiraz and to the spiritual leader, but up to this time no reply has been received. An Englishman named Grey (?) informed the Alims that the English desire to send only 200 horsemen for the protection of the Shiraz Consulate, that the Persian Government had given them permission to do so, and that after the arrival of the Governor of Fars in Shiraz and restoration of peace these troops would be sent back. When, however, the Alims demanded the reply to be in writing Mr. Grey (?) kept silent.

On Friday, the 27th of October, 360 horsemen of Sikh cavalry arrived by two merchant vessels, together with a cruiser for their safety. The sight of foreign troops was heartrending for every lover of his country. We feel proud of the porters of Bushire who refused to bring ashore the luggage of the troops. It would have been better if Bushire merchants had boycotted the merchandise of the foreigners like the Turks who have boycotted Italian goods altogether. At present the trade in Bushire and Shiraz is confined to sugar, ropes, etc., which could be had from other places, but alas! the merchants of Fars and the ports have no patriotism in them. It also appears that a cavalry of 350 men from the sixth regiment will arrive here soon. The present cavalry stationed at Bushire is at the distance of a mile from the town. They have selected a lofty situation and burn electric lights at night. After three or four days they would go to Shiraz. May God spell destruction on the houses of those who are destroying our country.

From what has been known to us it appears that these troops are not for the protection of the Consulates, but for the purpose of giving effect to the terms of the memorandum addressed to Persia two years ago. They reinforced their troops under the pretext of protecting the Consulates in order to mislead the Persians and the Muhammadans of the world. 'The Times' of the past week also says that these troops guard the roads and the ways. The English are following the policy of Egypt in Persia too, and for which we do not blame them.

2. A correspondent of *Nama-i-Muqaddas Hablul Matin* [Calcutta], who withholds his name, writes in its issue of the 20th November that ignorance and selfishness of the

The disorders in southern Persia and the English troops.

Persians have given an opportunity to the English to send their troops to their country. The arrival of the foreign troops has no effect on the chiefs of the south and if their selfishness, meanness and immorality continues at present, there is no doubt that foreign troops will overrun the whole country.

He then refers to the representation made by the learned men of Bushire on the eve of the arrival of English troops there and the reply given by the latter and lays down instructions, eleven in number, for the guidance of the Governor Ala-ud-dowla.

3. The *Hitavadi* [Calcutta] of the 24th November regrets that England is now showing unbecoming indifference to the

Persian politics.

welfare of Persia in connection with Russian aggression on that country. Such indifference on the part of the English cannot

*NAMA-I-MUQADDAS
HABLUL MATIN.
Nov. 20th, 1911.*

*NAMA-I-MUQADDAS
HABLUL MATIN.
Nov. 20th, 1911.*

*HITAVADI,
Nov. 24th, 1911.*

be a sign of neutrality in regard to Persia; for, if Russia occupies northern Persia, England, in spite of her professed neutrality, will be obliged to occupy southern Persia. And, next, if Russia succeeds in occupying northern Persia she will try to extend her influence to the east of the country, thus endangering the position of England in India. Russian aggression on Persia cannot, therefore, be a matter of indifference to England, however much her ministers may now say that it is so. It is a pity that the utmost efforts of the Persian Government to bring back peace to the country and establish its finances on a sound basis are being frustrated by the conspiracy of foreign Powers, specially Russia.

MUHAMMADI,
Nov. 24th, 1911.

4. The *Muhammadi* [Calcutta] of the 24th November, in referring to the recent political situation in Persia, writes that a new spirit of national unity has now manifested

The situation in Persia.

itself amongst Moslems all over the world. It is seen in the action of the Shia Persians in sympathising with, and making practical offers of assistance to, the Sunni Turks. Had Russia been cognisant of the prevalence of this spirit among her Moslem subjects, she would not have lightly entered upon her career of aggression on Persia. In any case, it is an act of no small arrogance on her part to think of quarrelling with a country which counts Britain as her friend, and the people of which have awoken to a new national life and composed all differences among themselves. The tone of Lord Curzon's recent speech in the House of Lords shows that there is no doubt that Britain will befriend Persia. If Russia wants to save her own existence and prestige, let her take herself off from Persia, after apologising to Persia and to England, as Persia's friend.

NAMA-I-MUQADDAS,
HABUL MATIN.
Nov. 20th, 1911.

5. The *Nama-i-Muqaddas Habul Matin* [Calcutta] of the 20th November writes:—

The critical condition of Islam.

A review of the history of the past thirteen hundred years will show that at no time Islam stood in so critical a position as it stands now. The scale has turned since after the wars of the Crusades in favour of the Christians. Though for the past six hundred years there has scarcely been a decade when some portion or other of an Islamic country was not wrested away by the Christians, yet the loss sustained in this way during the past decade and a half exceeds by far that suffered in the previous six centuries. Another marked feature of these fifteen years has been the ruthlessness with which the Christians have been attacking the Muhammadans and for which there may be two reasons. First, a sort of awakening among the Muhammadans has made the Christians fear lest the former unite together and look for what they have lost.

Secondly, finding themselves superior in strength the Christians are trying to profit by the opportunity by blotting out the Muhammadans from their midst so that there may be no danger from them in future.

It is, therefore, that no sooner Turkey became a constitutional Government, Austria mulcted her of Herzegovina and Bosnia; Bulgaria and Montenegro began to dream of independence, and Greece wanted to appropriate Crete. On the other hand France and Spain resolved to divide the Islamic empire of Morocco among themselves. Italy is now in a hurry to take possession of Tripoli, while the English and the Russian are busy sending their troops with a view to divide Persia between them.

"Might is right" is the doctrine which rules supreme with these once advocates of civilisation and humanity, and aggression on those weaker than themselves is now the order of the day. The action of the Italian Bishops in inciting the soldiers against the followers of the Prophet, and that of the Pontificate in giving away the Cross, etc., for exhibition on warships and also the address of the Kaiser to the African missionaries charging them to arrest the progress of the Moslem faith on the dark Continent, all go to show how religion has been sought to aid this act of aggression by those who once hated mixing religion with politics.

It is thus clear that International Laws, Agreements of Powers, etc., etc., were all Western inventions intended to dupe the Orientals and to lull them into sleep so that the Europeans might find an opportunity to take them quite unawares. The activity of the different Christian Powers in attacking Islamic

countries and trying to blot out the name of Islam is an illustration of what has been said above.

Such being the situation, salvation lies in the Muhammadans of all over the world, including Arabia, China, Turkey, Afghanistan and India mustering under the banner of unity and shaking off all personal feelings and fears of the foreigner. The spiritual leaders of Persia should realise that there is no time for talk any longer, and that if they had been true to their duty and advocated boycott of Russian goods when the Russian troops advanced towards Tabriz they would not have fallen on such evil days, and if they persist in their present inactivity they would soon become as impotent to do good to their people as the spiritual leaders of Kafkaz and India.

The Persians, on the other hand, should know that the Russians have no personal enmity with Mr. Shuster, but that they do not like that there should be any reform in the finance or the army of Persia, hence their setting up one after another Rahim Khan, Durab Mirza, Salar, Shoa-us-Sultanat, etc., etc., against her. Having, however, failed in all these indirect attempts, they now openly prefer unlawful claims which unity among the people alone can set aside. To hope that the Russians would leave the Persians alone after taking Azirbijan, Gilan, Kazwin, etc., is simply foolish. As long as there is an inch of the country left for the Persians, as long as there is even a shred of sovereignty in them, the neighbours would give them no rest. The present internal condition of Russia is not such as would allow her to involve herself in a struggle with any foreign Power, so if the Persians, uniting together, present a bold front, she will find it prudent to leave Persia alone.

6. The *Muhammadi* [Calcutta] of the 24th November dwells on the decay which has overtaken the Moslem kingdoms all over the world. The time seems to be near when there will be no independent Moslem State, and Moslems will be wanderers on the face of the earth like the Jews. Even at present the vast majority of Moslems live under foreign subjection. The lesson of it all is that Moslems should unite as brethren now, burying all mutual strife.

MUHAMMADI,
Nov. 24th, 1911.

7. The *Nama-i-Muquddas Hablul Matin* [Calcutta] of the 20th November publishes an article subscribed by a Paris correspondent who, criticising the terms of the Russo-German agreement, says that the agreement can be of no good to the Persians. Similar agreements had been made regarding Egypt, Morocco, Corea and Manchuria, but they did no good to the people of those countries. The Persians should, therefore, ere it is too late take a lesson from the fate of those countries.

NAMA-I-MUQUDDAS
HABLUL MATIN,
Nov. 20th, 1911.

8. Referring to the Russo-Persian quarrel, the *Basumati* [Calcutta] of the 25th November says:—
The situation in Persia. England can never be considered an enemy of Persia, and but for England Russia would long ago have absorbed Persia. But now it seems that Russia is determined to extend her dominion over the country. The world is surely not so foolish as to believe in her protestation that she does not mean to acquire territory in Persia.

BASUMATI,
Nov. 25th, 1911.

9. Persia is fallen upon evil days, says the *Bharat Mitra* [Calcutta] of the 25th November. Sir E. Grey, the Foreign Secretary to the British Government, has taken it to be his duty to support each and every action of Russia whether proper or otherwise. Persia in her distress approached England for advice, but the latter only advised her to accede to all the demands of Russia. She will never again in future consult England in any matter.

BHARAT MITRA,
Nov. 25th, 1911.

10. Acent the statement that the Moslems of Dacca have begun a boycott of Italian and German and Austrian manufactures in connection with the Turko-Italian war, the *Ananda Basar Patrika* [Calcutta] of the 23rd November writes:—
Dacca Moslems and the Tripo-
litan war.

ANANDA BASAR
PATRIKA,
Nov. 23rd, 1911.

In Sir Bampfylde Fuller's time the local authorities displayed a good deal of threatening attitude when the Hindu began to boycott things foreign. But now it is the turn of the "favourite wife."

DAIRIE CHANDRIKA,
Nov. 24th, 1911.

11. Referring to the proclamation enjoining all British subjects to observe strict neutrality regarding the Turkish-Italian war, the *Dairie Chandrika* [Calcutta] of the 24th November says:—

In India, and specially in Bengal, the Mussulmans are showing animosity against Italy by sympathising with Turkey. Many of them are even offering themselves for service under Turkey in the war. They all ought, however, to know that such expression of anti-Italian feeling on their part highly displeases their Government.

BHARAT MITRA,
Nov. 5th, 1911.

12. The *Bharat Mitra* [Calcutta] of the 25th November does not approve of the movement set on foot by Raja Shashishekhar-ashwar Ray of Tahirpur to send volunteers to Tripoli as rendering any assistance to any of the parties of the Italo-Turkish war is acting against the King's proclamation, and advises its Hindu brethren to keep themselves aloof from any movement which may not be in conformity with the proclaimed neutrality of their Government, although there can be no doubt that Italy is wrong.

NAMA-I-MUQADDAS
HABUL MATIN,
Nov. 20th, 1911.

13. The *Nama-i-Muqaddas Habul Matin* [Calcutta] of the 20th November publishes a proposal under the signatures of Abdul Latif Sayid Nazim of Hyderabad, Salahuddin Alazam of Damascus, Khalif Ali of Constantinople, Husain Mustaffa Ebadi Kandih of Crete, Mustaffa Mahi of Alexandria, Husain Nasrat of Cairo and Mirza Seghir Beg of Kabul that on the coming Idnashaba day the Imam of every mosque should make it a duty to collect subscriptions from every attendant to send direct to Constantinople as a contribution towards the strengthening of the Turkish navy. The letter says that copies of the proposal have been sent to all the newspapers for publication.

NAMA-I-MUQADDAS
HABUL MATIN,
Nov. 20th, 1911.

14. The *Nama-i-Muqaddas Habul Matin* [Calcutta] of the 20th November publishes a letter from the spiritual leaders Muhammad Kasim of Khorassan and Abdullah of Mazindaran, in which they exhort the Muhammadans to rise up for the sake of Islam and save Tripoli. They quote verses from the *Quran* in support of *Jihad*, and fear that if the Muhammadans fail to rise up early it may become too late.

MUHAMMADI,
Nov. 24th, 1911.

15. The *Muhammadi* [Calcutta] of the 24th November is extremely glad to hear that the British Government has permitted British officers serving with the Turkish navy to continue on duty during the war, and changed its intention of withdrawing them.

DURBAR GAZETTE,
Nov. 21st, 1911.

16. Referring to the deputation under the heir-apparent of Turkey to greet Their Imperial Majesties at Port Said The *Durbar Gazette* [Calcutta] of the 21st November says that, though the several Powers may be variously impressed by this incident, especially Italy, which, on account of her whims and prejudices, is always ready to attribute evil motives to every one, yet there appears nothing extraordinary in it. The friendship between the English and Turkish Governments is not of recent date. This could not but be so, for Turkey is an Islamic Power, while the followers of Islam are the very right hand of the British Government! Besides, the Turks, who are proverbial for their courtesy and good manners, could not have found a better opportunity of showing their sincerity, courtesy and good-breeding.

II.—HOME ADMINISTRATION.

(a)—Police.

NAYAK,
Nov. 23rd, 1911.

17. The *Nayak* [Calcutta] of the 23rd November dwells on the recent serious growth of the cotton-gambling habit in Calcutta, and calls for its early suppression. Even women and boys are found sometimes playing, to their ruin.

18. The *Basumati* [Calcutta] of the 25th November prays the Lieutenant-Governor of Bengal not to leave Calcutta before the *Bakr-Id* festival. His Honour's presence in the city during that festival is greatly required.

BASUMATI,
Nov. 25th, 1911.

Mr. Duke's presence in Calcutta required during the *Bakr-Id*.

19. The *Dainik Chandrika* [Calcutta] of the 27th November mentions some of the precautionary measures that have been already adopted against the ensuing *Bakr-Id* festival. Thus, it alludes to some of the Marwari mansions having been placed under police surveillance and to a large number of Police officers parading certain portions of Bara Bazar. And the paper thanks the Commissioner of Police for the timely arrangements that he has made.

DAINIK CHANDRIKA,
Nov. 27th, 1911.

20. The *Nayak* [Calcutta] of the 21st November in referring to the police precautions to be adopted in connexion with the *Bakr-Id* festival next week, commends the action of the police in recently arresting about a hundred habitual *budmashes* in the Bara Bazar quarter of the town, and suggests that similar disciplinary measures should be taken against the Musalman rowdies and *gundas* of Mechhua Bazar, Jan Bazar, Rajar Bazar, Gendya Tala, Moula Ali and elsewhere.

NAYAK,
Nov. 21st, 1911.

Let the leaders of the two communities also agree upon doing the following things:—

- (1) No Hindu to object to cow-sacrifice at any mosque where it has been performed without demur for the past five years.
- (2) Elsewhere, if Moslems are to sacrifice kine, preferably, they should do so secretly and carefully.
- (3) No Musalman is to carry cow's flesh or a cow's head in public.
- (4) A Hindu whose house adjoins such a mosque should either leave it during the *Korbani*, or shut its doors and manage as best as he can.
- (5) No Musalman is to make any reference to cow slaughter in any Hindu's hearing. The police should stop any attempt to kill kine in places where no such killing had taken place before. The police are to make a list of places where such killing is to be done and the police guard at those places strengthened.
- (6) Mounted police sentries should be posted to duty night and day in all sections of the town.
- (7) No speech or discussion directed against either Hinduism or Islam to be permitted.

To sum up: the Calcutta Police, if they wish it, can easily keep the peace. No rioting is possible if they practise some *Zubberdustee-ism*. Luckily Mr. Duke is a cool-headed, patient and farseeing official and he will stay in Calcutta till the 2nd December before leaving for the Durbar. Let him select really competent and superior officers for keeping the peace during the *Bakr-Id*, carefully eschewing sycophantic and cunning officers who would create a row in order to gain credit for themselves—crooked-minded men who hold an individual European occupying the highest office tied down by the fine string of wrongdoing. And lastly, let Mr. Halliday make up his mind this time not to refuse help to anybody who seeks it of him. Let not looting take place again in broad daylight, within almost a stone's throw of places guarded by a thousand European soldiers.

NAYAK,
Nov. 22nd, 1911.

21. It is highly regrettable, writes the *Nayak* [Calcutta] of the 22nd November, that the more we are trying to create good feeling between Hindus and Musalmans the more are some wicked men of both the communities trying to baffle our efforts. We have received many anonymous abusive letters from *gundas* of both parties. Many Hindus are saying that they will not allow cow-slaughter in the vicinity of their houses and localities, and many Musalmans are saying that they will slaughter cows everywhere indiscriminately, and hawk beef through public roads. Undoubtedly, a great preparation for a struggle is going on, on both sides. Both parties are bringing in *gundas* from up-country. The coolies employed in the mills in the neighbourhood of Calcutta have been asked to be in readiness. Preparations are being secretly made in Bara Bazar also. The Police Commissioner surely knows all this and we believe that he will take timely and adequate precautions to

Hindus and Musalmans preparing for a fight in Calcutta.

prevent a serious breach of the peace. The influx of an extraordinarily large number of *Kashis* into Calcutta this year is ominous. Many Hindu pilgrims also have come to Calcutta from outside.

NAYAK,
Nov. 27th, 1911.

22. The *Nayak* [Calcutta] of the 27th November, while reassured by the police precautions taken in Calcutta against next *Bah-Id* day, would like to see those precautions extended to the suburbs of the town. There is no certainty that the seat of disturbance will be Baza Bazar this year also.

SHARAT MITRA,
Nov. 28th, 1911.

23. Noticing the approach of the Muhammadan festival *Bah-Id* the *Sharat Mitra* [Calcutta] of the 28th November says that the citizens of Calcutta will never forget the scenes witnessed by them at this occasion last year, and hopes that the Police Commissioner will take precautionary steps against a repetition of them, for at the time of His Majesty's visit there should be no such disturbances in the country, specially in the capital.

SULASH SAMACHAR,
Nov. 28th, 1911.

24. The *Sulash Samachar* [Calcutta] of the 28th November writes:—
The *Kashis* evil. We are sceptical of the efficacy of the measures now being taken in regard to *Kashis* arriving in Calcutta. They have come this year in larger numbers than before, and ere long, they will have spread themselves to all parts of the two Bengals and then we shall have the old stories of their oppression renewed.

BIHAR BANDESH,
Nov. 28th, 1911.

25. The Reporter of the *Bihar Bandesh* [Bankipore] of the 25th November notices with great satisfaction the police management in the last Sonopore fair as far more improved than in any previous year, and gives credit for this to the Police Inspector, Mr. Sharan, who was in charge of the *mela*.

The Police Department would be quite different from what it is to-day, if it can get honest and hardworking officers of the type of Mr. Sharan.

SAMAY,
Nov. 28th, 1911.

26. The *Samay* [Calcutta] of the 24th November cannot well understand why a publication entitled "Star of the East" apparently based on the Vedanta, since it is published by the Ramkrishna Vedant Mission, has been proscribed.

A proscribed publication.

(b. — Working of the Courts.

HITAVADI,
Nov. 28th, 1911.

27. Referring to the shooting case in which a Bombay High Court Judge, agreeing with the jury, has acquitted a soldier named Frederick Marshall who was charged with homicide, the *Hitavadi* [Calcutta] of the 24th November says:—

The plea for the defence was that the murder was committed in self-defence by the accused person who had been surrounded by a number of infuriated villagers. But it appears from the proceedings that the villagers were not more than 8 or 10 in number. How could 8 or 10 unarmed villagers surround and endanger the lives of a European soldier and three Sikhs, all armed? Besides this, seeing that the Sikhs deny that the accused person first shot into the air to scare away the villagers, and that they themselves were at first accused in the case, no reliance can be put on their words, and if their evidence is omitted the plea for the defence remains uncorroborated.

HITAVADI,
Nov. 28th, 1911.

28. Noticing the comments of the *London Times* condemning the jury system of trial in South Africa as failing to impart justice in cases where opposite parties are Blacks and Whites, and referring to a fresh instance in India, in support of the allegation, of the acquittal of Marshall belonging to Secundrabad Artillery who had killed a native and wounded another on the 23rd August last, the *Hitavadi* [Calcutta] of the 23rd November, after giving a brief account of the incident, remarks as follows:—

Is the life of a Black so cheap? Will our Government following the example of the South African Government give a proof of its love for justice by deporting the accused? The judgment delivered in this case is to be deeply regretted at a time when His Majesty's arrival is but a matter of a few days only.

29. In the opinion of the *Alpesh* [Bankipore] of the 3rd and 10th November, there is no necessity of appointing a manager and a sub-manager, as the Judge has decided to do, for the Bihar Wakf Estate. The Motawalli and his two assistants would be able to do the work. The Motawalli would look to charitable works and the 1st Assistant to the *aminidari*, while the 2nd Assistant would supervise the office and look after the law cases. The meaning of the application to the Judge was not to create two extra posts but to replace the defendants Nos. 1 and 2 who were destroying the Wakf property, by some other competent men.

30. The *Hitarati* [Calcutta] of the 24th November, learns from the *Charumukhi* of Mymensingh, that the Deputy Magistrate of Tangail holds his Court so late in the evening as 9 P.M. This causes the greatest inconvenience and hardship to pleaders and parties, specially in this winter season. Such conduct on the part of officers simply conduces to bring the British raj into disrepute with the common people. Not only at Tangail but in many other places in the mufassal, judicial officers are in the habit of sleeping at noon and holding court in the evening, as, for instance, a judicial officer at Janstara in the Sonthal Parganas.

31. The *Medini Bandhav* [Midnapore] of the 27th November writes as follows:—

At the top of this paper there used to be an image of the goddess *Jagadhatri*, the well-wisher of the entire Universe. But before the British tribunal the import of this sacred likeness has been expounded by the lawyers in a very different light. They perceive a covert feeling of disloyalty lurking under the image. There was no alternative, therefore, but to give it up.

32. The *Bharat Mitra* [Calcutta] of the 25th November, praises the Chief Commissioner of the North-Western Frontier Province for his bold and forward step in making Primary Education free in the province which, though backward in other matters, can show the way in this respect even to the Government of Bengal.

(d)—Education.

33. The Government of India not only does not show as much earnestness in educational measures as the Governments of other countries, says the *Hitarati* [Calcutta] of the 23rd November, but sometimes it goes against the spread of education. In reply to the Hon'ble Mr. Shadi Lal's question in the Panjab Legislative Council the other day, it was stated on behalf of the Government that "in the year 1886 the Government seeing that low fees had created too much zeal for education among the natives, increased the same by 50 per cent., and thence the enhancement continued for the next five years at the rate of 20 per cent. every year till the fees went up to nearly thrice the original fees."

"Well done!" remarks the paper, "A more effective weapon could not have been used to curb the zeal of the 'natives'!" Alas, Lord Macaulay! Your spirit must be uneasy to-day in the grave! The fees have again been increased by 20 per cent. Higher education for Indians is becoming more and more difficult every day. Is this not a matter of shame for the liberal-minded British nation?

34. The *Sanjivani* [Calcutta] of the 23rd November holds that in the present circumstance of this country spread rather than depth should be the aim of educationists. But Lord Carson in his efforts at University reform was guided by the contrary view and the result is that, in spite of substantial financial help from Government, the next few years will see a good many colleges abolished. For maintaining a college is now become a most expensive work and their income from fees will be smaller when the Matriculation Examination soon becomes stiffer than now, as it is confidently expected to.

ALPESH,
Nov. 3rd & 10th, 1911.

HITAVATI,
Nov. 24th, 1911.

MEDINI BANDHAV,
Nov. 27th, 1911.

BHARAT MITRA,
Nov. 25th, 1911.

HITAVATI,
Nov. 23rd, 1911.

SANJIVANI,
Nov. 23rd, 1911.

At the present moment, the University is a sort of State Department, where independent men have no scope for exercise of authority.

Continuing, the paper makes the following complaints:—

(1) The adoption of the "vernacular basis" in the high school up to the 5th class renders difficult, if not impossible, the acquisition of a good knowledge of English at the Matriculation Examination, on which the University insists. Further, the efforts of the University to secure a good knowledge of Bengali from the candidates are nullified by Government's permitting the selection of the works of worthless authors as text books for the lower classes of its own and aided schools.

(2) The University rule, which fixes 16 as the minimum age for Matriculation, operates to the disadvantage of aspirants for Government service.

A youth under this rule passes his M. A. at 22 and his B. L. at 24 and he has thereafter just three years more to practise at the Bar to qualify for a munsiffship. Yet a man cannot be a munsiff if he is older than 27. That is to say, no man can be a munsiff if he wants to get his M. A. degree, even though he may not have failed in any examination at all.

(3) Occasionally where the University finds no fault, for political reasons, Government does. In Eastern Bengal some colleges and schools have thus been made to dismiss teachers and to forego Government scholarships for their students, at the instance of the Government.

(4) The minimum age for a passed Matriculate should be fixed at 14, instead of at 16, considering the former to be the more normal age in this country for passing the said examination.

(5) The various text-books in English recommended for study at the Matriculation Examination differ greatly amongst themselves in style. What style of English are the boys expected to imitate?

(6) The History of England should be a compulsory study, for without a knowledge of it, the study of English literature cannot be sound. Geography again should be compulsory as an indispensable aid to the correct understanding of contemporary events. Mr. N. N. Ghose's book "England's Work in India" is too difficult for Matriculation candidates.

(7) The new rule prescribing that nobody will be allowed to appear at the Matriculation Examination unless his name has been borne on the rolls of a school for a year previous to the date of the examination is a great hardship, considering the old rule which fixed the period in question as beginning from the 1st September previous.

SANJIVANI,
Nov. 22nd, 1911.

35. The *Sanjivani* [Calcutta] of the 23rd November holds it wrong to remove the Hare school from a locality where Hare lies buried, and where his statue is.

The Hare school.

SURABH SAMACHAR
Nov. 24th, 1911.

36. The *Sulabh Samachar* [Calcutta] of the 24th November writes:—

Ibid.

Assent the decision to remove the Hare school to Bhowanipur, we hold that it is undoubtedly necessary to have a high class school in the southern section of the city, the direction in which Calcutta is most expanding.

HITAVADI,
Nov. 24th, 1911.

37. The *Hitavadi* [Calcutta] of the 24th November says that public

Mr. Hamilton on the need of technical education.

education in India being now-a-days mainly literary, the large number of boys belonging to the labouring classes who receive education in schools are estranged from their ancestral callings. Education thus becomes calamitous to the large majority of them. A widespread system of technical education is necessary to remove this state of things. The technical institutions which at present exist in the country defeat their purpose by trying to provide one and the same technical education for all castes and classes. The conclusion arrived at by Mr. Hamilton, the Director of Agriculture and Industries in the Punjab, in this connection, is perfectly right and worthy of acceptance by the Government.

BASUMATI,
Nov. 25th, 1911.

38. Referring to the Hon'ble Mr. Justice Sankaran Nair's antagonism to the Hindu University scheme, the *Basumati* [Calcutta] of the 25th November says.—

Mr. Justice Nair on the Hindu University scheme.

Can Mr. Nair deny that the current system of English education in India is destructive and not constructive? Destructive education cannot lead to unity. It destroys all capacity, and makes

people indifferent to their own duties in their eagerness to imitate others. In fact, there can be no unity between undefined and indefinite units. The system of education introduced by Sir Syed Ahmed at Aligarh does not denationalise students, and consequently deserves to be followed by the Hindus.

Mr. Telang said that Hinduism spread in India not by absorption but by federation. Will English education and English civilisation ever be able to destroy the federal character of Hinduism? If we depend on historical parallelism we can say that it will not. All efforts in the past by men like Nanak, Kavi and Chaitanya during the Moslem regime to destroy the federal character of Hinduism failed. The efforts of the present times also led by men like Ram Mohan Ray, Keshav Chandra Sen and Mr. Nair himself, will also have the same fate. We, therefore, see no harm in the establishment of a Hindu University.

39. Referring to the Hon'ble Mr. Justice Sankaran Nair's antagonism to the scheme of establishing sectarian teaching Universities in India the *Hitavadi* [Calcutta] of the 24th November says:—

Mr. Nair and sectarian Universities.

The want of teaching universities has long been felt in this country. The existing official universities are intended only to create servants for the Government. They fail to impart the moral education which alone can make the Indians worthy members of Indian society. Again, Mr. Vincent Smith says that education through the medium of a foreign language is unnatural and unhealthy for a society. Besides all this, the present universities pay no heed to the Indian systems of philosophy which ought to constitute the course of philosophical study for Indians. The same thing may be said about history also. Such denationalised education is injurious to society. Even foreigners like Mr. Vincent Smith have realised this.

HITAVADI,
Nov. 24th, 1911.

40. A rumour is afloat, says the *Hitavadi* [Calcutta] of the 23rd November that the Hindu University will not be allowed to affiliate any institution outside Benares, which is causing anxiety among the public. The Hindu University deputation which will shortly wait upon the Education Member should, therefore, try to settle this point also.

About the Hindu University.

HITAVADI,
Nov. 23rd, 1911.

In England the residential universities such as those of Oxford and Cambridge have of course no college outside affiliated to them; but there, well-equipped first-rate colleges, being able to easily obtain Charter and thus become independent universities themselves, do not like to be affiliated to old universities. But here in India the case is widely different. The people are experiencing so much difficulty in obtaining even Government sanction to apply for the Charter, what to say of obtaining the Charter itself. It will be highly undesirable if the Hindu University will be precluded from affiliating colleges outside Benares, for this will go a great length to make the people of the provinces, other than the United Provinces, indifferent to the University, and only a few of them would then contribute to its funds. The Government should of course keep the power of deciding as to whether the college to be affiliated is fit and can meet the requirements of the University.

41. Reproducing a passage from the *Jyoti* of Lahore criticizing the Anglo-Indian journals that apprehend danger from sectarian universities but do not see any such thing in the new Councils Reform Scheme, the Municipal and District Board Electorates and many other things, the *Satya Sanatan Dharma* [Calcutta] of the 23rd November remarks:—

Sectarian universities.

SATYA SANATAN
DHARMA,
Nov. 23rd, 1911.

It is quite true. The foreign power naturally places more confidence, it is noticed, in the journals of its own countrymen or of semi-Europeans, and it is these journals that have brought about the present aggravated discord among different classes, the bitter fruit of which they also will, in the natural course, have to taste.

The paper further expresses regret at the venomous vituperation of Hindu system of education in general, and the Hindu University in particular, by Mr. Sankaran Nair who is himself a Hindu.

HINDI BANGAVASI,
Nov. 27th, 1911.

42. Reflecting on the present agitation in the political sphere of this country with its concomitant result, viz., the present unrest, the *Hindi Bangavasi* [Calcutta] of the 27th November drawing the attention of its readers to the opinions expressed by Lord Minto while here and on his return to England, that sedition and anarchy have an exotic origin which opinion the paper considers entitled to due weight and consideration, and connecting them with the teaching of modern History and Literature without the counterpoise of religious instruction, observes that the proposed Hindu University should provide for religious, side, by side with western education so that the latter may not strike against the Varnasram Dharma of the Hindus (duties prescribed by Hindu religion for the different castes at the various stages of their life).

BANGAVASI,
Nov. 28th, 1911.

3. The *Bangavasi* [Calcutta] of the 25th November expresses itself thus:—

The Hindu University. "Let there be a Hindu University, let Hindus alone be admitted thereto; and let them be compelled to take religious instruction. It is the want of this that is the root cause of the present political disturbance.

BASUMATI,
Nov. 28th, 1911.

44. The *Basumati* [Calcutta] of the 25th November is reluctant to believe the rumour that the scope of the proposed Hindu University will be limited to the city in which it will be situated. If the rumour is true, the purpose of the University will be frustrated, for it will benefit only a part, and not the whole of the country.

HITAVADI,
Nov. 24th, 1911.

45. Referring to a letter written by the Hon'ble Khwaja Ahad Shah in the *Observer* of Lahore, to the effect that there is risk of the Musalman University scheme falling through on account of the Hon'ble Mr. Butler having demanded a fund of one crore of rupees to start with, and also an agreement that every appointment of a professor will have to be sanctioned by the Viceroy, the *Hitavadi* [Calcutta] of the 24th November says:—

The Hon'ble Khwaja Ahad Shah on the Musalman University scheme. If it is the intention of the Musalmans to teach religion and arts in the University, then the condition of appointments requiring the sanction of the Viceroy can do no harm to them.

(c)—Local Self-Government and Municipal Administration.

HITAVADI,
Nov. 24th, 1911.

46. We are astonished to hear, writes the *Hitavadi* [Calcutta] of the 24th November, that henceforward the Food Inspectors of the Calcutta Municipality will examine the purity of ghee only and not of any other article of food such as oil, flour, milk and so forth. The cause of introducing this restriction in examination of food is stated to be the costliness of chemical examination. But where health is concerned, should the consideration of cost come in? The municipal authorities are requested to reconsider the matter.

HITAVADI,
Nov. 24th, 1911.

47. Referring to the statement made in the official report on plague in the United Provinces for the last year to the effect that the efforts of itinerant plague inoculators, aided by medical men and dispensaries, were successful in reducing the mortality from the disease, the *Hitavadi* [Calcutta] of the 24th November says:—

Plague inoculation in the United Provinces. Government has, as a matter of course, highly praised the system of plague inoculation, but it has not been able to deny that so long as no arrangement was made to provide villagers with medicine through itinerant medical men and dispensaries, inoculation did not produce any remarkable effect.

NAYAK,
Nov. 27th, 1911.

48. The *Nayak* [Calcutta] of the 27th November writes:—

The plague and malaris, and their causation. There are many places yet in Upper India where there are no rats and yet where plague rages, and where there are no mosquitoes, yet malaria

prevails. Why then seek to adopt measures for the total destruction of mosquitoes and rats? And besides, it is absolutely impossible to kill mosquitoes wholly, even if it were desirable.

49. The *Prasen* [Kutwa] of the 24th November writes:—

Hitherto the Government was wont to provide for the sale of quinine in the form of powder, but in that state it was convenient neither for sale nor for use. Accordingly, it has now arranged for this medicine being sold in the form of pills. The Government has the welfare of its subjects at heart. It has, therefore, made arrangement for the sale of quinine at a lower price than what it has itself to pay for its purchase. And this will endear the Government to the hearts of the people and call down blessings from heaven.

50. The *Sulabh Samachar* [Calcutta] of the 24th November writes:—

Educated Indians have betaken themselves merely to politics and social reform, but as regards the question of sanitary improvement, they have been accustomed to content themselves with blaming Government for its *laches*. But is Government really to blame? Government keeps up a special Sanitary Department with up-to-date laboratories to carry on research into the etiology of diseases. But in the active work of fighting diseases its efforts cannot go far without the people themselves co-operating. It can help with advice and money, but it is for the people to translate that advice into practice.

That Government is not indifferent to the health of the people is made evident by its outlay of more than a crore of rupees on this head last year.

The recent Sanitary Conference is bound to do much good, and it is a joyful news that similar Conferences are to be summoned again when necessary.

Mr. Butler's speech at this assembly deserves the attention of the educated community.

(h)—General.

51. The *Hitavadi* [Calcutta] of the 24th November takes the author

The Bhagalpur District Gazetteer.

of the District Gazetteer of Bhagalpur severely to task for having spoken ill in the book of the public associations, the people and the pleaders at Bhagalpur. He has not got the courage to take the personal responsibility of calling them wicked, but says that in the opinion of many people the Marwari Association is seditious, or that it is considered that the pleaders are seditious and given to concocting cases, and so forth. It is a wonder how Government could permit such cowardly imputations to be printed in the Gazetteer. They will simply bring the Gazetteer into disrepute. It is hoped that Government will take steps to make suitable corrections in the book to remove the pain which has been caused to the feelings of the Bhagalpur people by the publication of calumnies against them.

52. The *Bharat Mitra* [Calcutta] of the 25th November criticizes

An objectionable statement in the Bhagalpur Gazetteer.

Mr. Byrne, the writer of the Bhagalpur Gazetteer, who is alleged to have brought the charge of sedition on the entire population of Bhagalpur, and particularly takes exception to his calling the Marwari Association of Bhagalpur to be a host of extremists or disciples of Tilak, for the Marwaris have had, so far, nothing to do with politics, and even in future, when they take part in politics, they can never be expected to be extremists, and being disciples of Tilak is no sin.

The paper which is of opinion that the writer has made the statement, which is quite false, on unreliable reports and without any inquiry, asks:— Will the Government allow their loyal subjects of the Marwari community branded in this way?

53. Some of the eighteen questions, writes the *Basumati* [Calcutta] of

The enquiry into the causes of the dearth of food-grains.

the 25th November, put by Mr. Krishnalal Datta to the Karachi Chamber of Commerce with reference to his enquiry into the causes of the

PRASEN,
Nov. 24th, 1911.

SULABH SAMACHAR,
Nov. 24th, 1911.

HITAVADI,
Nov. 24th, 1911.

BHARAT MITRA,
Nov. 25th, 1911.

BASUMATI,
Nov. 25th, 1911.

dearness of food-grains prove his ignorance of economics. In the third question he asks, if exportation is one of the factors determining the prices of the food-grains, how much of the current dearness is attributable to it? Even a child knows that increased exportation means increased demand and increased demand raises the prices of things. As to how much of the current dearness is attributable to exportation, it is too complicated a question for any one to be able to answer definitely. It is impossible to collect precise statistics on the point. When various causes combine and by mutual help bring about a result, it becomes impossible to find out how much of the result is due to this or that particular cause. Take, for instance, the case of the production of rice. Official reports show that the total area of land under paddy-cultivation in Bengal is at present equal to or slightly larger than what it was thirty years ago. This, however, does not prove that Bengal now-a-days grows as much paddy as she used to grow thirty years ago. As a matter of fact, the best lands in the country are now cultivated for growing jute, and only inferior lands are left to the cultivation of paddy. Consequently, although the total area of land cultivated for growing paddy remains the same, the quantity of paddy grown is much less. Is it, however, possible to determine exactly how much this has operated to raise the price of food-grains in the country?

A patent cause of the dearness of food-grains is unrestricted coinage and the artificial value given to the rupee by the current exchange.

SATYA SANATAN
DHARMA,
Nov. 23rd, 1911.

54. In an article under the heading "THE LAMB OF GOD'S (OWN) SHEEP AND THE HILLY MONKEYS" The

The Abor Expedition.

Satya Sanat an Dharma [Calcutta] of the 23rd November describes the Abor Expedition, allegorically, by representing the English as God's own creatures, or literally white lambs with the book of Heavenly Father in one hand and a gun in the other, very fond of liquor and wealth, rulers of the waves and divine free-holders of the land, feeding on all sorts of men in this world.

The following is the concluding paragraph of the article:—

These God's Lambs are busy preaching their religion to India. But if the whole of India adopts the religion and ways of God's lambs in the world, He alone knows where the true human love will find place to live in the tumult of rapine and plunder, fight and affray; for Kalika (the Goddess of Destruction) in the form of the Lamb of God does not spare to lay her hands even on hills and jungles.

HITAVARTHA,
Nov. 23rd, 1911.

55. The *Hitavarta* [Calcutta] of the 23rd November reproduces the remarks of the *Economist* on the Abor Expedition, in which the attention of Aborigines Protection Society has been invited to the action taken, and considers any comment of its own on it unnecessary.

56. The *Muhammadi* [Calcutta] of the 24th November calls for the establishment of a post office at Rajendrapur Railway Station, Eastern Bengal State Railway, the only station on the line, which is still without a post office. There is no post office now within a distance of some 12 or 13 miles.

The same paper also publishes a letter complaining of irregularity in delivering letters on the part of peon No. 2 of the Shikarpur post office in district Nadia.

BHARAT MITRA,
Nov. 25th, 1911.

57. Referring to a letter published in the *Leader* of Allahabad, complaining that the letters of the students residing in the

Ibid.

Hindu Boarding House are not properly delivered to them but sent to their Principal, the *Bharat Mitra* [Calcutta] of the 25th November remarks that such actions do not go to uphold the prestige of the Postal Department and invites the attention of the Postmaster-General, United Provinces, to them.

HINDI BANGAVASI,
Nov. 27th, 1911.

58. The *Empire's* report that Government of Bengal's subsidy to the Bengali Journal *Sulabh Samachar* will cease soon,

About *Sulabh Samachar*.

leads the *Hindi Bangavasi* [Calcutta] of the 27th November to ask if Government has accomplished the object for which the grant was made, that it is now going to stop it.

59. Referring to the necessity of having official newspapers, the *Neyak* [Calcutta] of the 22nd November says that Government can very well manage one official newspaper for both the Bengals without incurring any great financial loss, provided it is placed in charge of an able editor. But if the authorities are unwilling to take the trouble of managing a newspaper directly, they may as well buy up the *Bangavasi*, the *Hitavadi*, the *Basumati* and the *Sanjivani* with gifts of money and honour. The proprietors of none of these newspapers have the spirit of independence. The *Bangavasi* is delirious beyond decency over its invitation to the Durbar, the *Bakr-id* affair proved how little of spirit there was in the *Hitavadi*, the *Sanjivani* publishes obscene advertisements for money and the *Basumati* is notoriously a money-making paper. Small grants of money to these papers will at once buy them up. Well-managed official newspapers are necessary for enabling people to know always what the authorities want of them.

NAYAK,
Nov. 22nd, 1911.

60. The *Samay* [Calcutta] of the 24th November writes that in view of the growing mass of civil case work thrown upon Munsifs in Bengal, the time has come when a serious effort should be made by Government to introduce into this Province the system of Honorary Munsifs which has been tried with apparent success in the Punjab.

SAMAY,
Nov. 24th, 1911.

61. The *Jasohar* [Jessore] of the 18th November is not surprised to see that different qualifications are laid down for Europeans and for Indians, respectively, seeking Government of India Secretariat clerkships. So long as Government does not see the injustice of these distinctions, any protest against it in the press is bound to be a mere cry in the wilderness.

JASOHAR,
Nov. 18th, 1911.

III — LEGISLATION.

62. The *Marnari* [Calcutta] of the 24th November gives its unqualified support to the Life Insurance Bill now before the Legislative Council, and considers its passing into law very necessary, the object of the Bill being the protection of investing public whose interest it is the duty of the Government to safeguard.

MARNARI,
Nov. 24th, 1911.

IV.—NATIVE STATES.

63. In its leading article the *Hitavadi* [Calcutta] of the 23rd November notices the dilemma which is troubling the Maharana of Mewar who is held in high respect not only by the Hindu community in general but by other Rajput Chiefs as well, as reported in paragraph 67 of the report on newspapers for the week ending the 25th November 1911, and appeals to the Viceroy as well as His Majesty to help the Maharana out of difficulty.

HITAVADI,
Nov. 23rd, 1911.

The article concludes with the following remarks:—

So long the Maharana has not ever had to attend any Durbar. On the occasion of the Durbar held by Lord Curzon His Highness's prestige was upheld by his illness. This time the Emperor himself is coming to Delhi and the Maharana has been invited to His Majesty's Durbar. But he is sure to lose his prestige by attending it, for, if other Hindu chiefs would show respect to the Maharana, it will mean disrespect to His Majesty, and, if they do not, the Maharana will be disrespected. Besides this His Highness will be given a seat lower in position to the Nizam. The ruler of the State which occupied the position of a friend of the Moghal Emperors will be seated lower in rank than a servant of the Moghals—for what else was the (first Nizam! Under the circumstances His Majesty owes it to his friend (the Maharana) to protect his honour and prestige by exempting him from attending the Durbar. His Highness recognises the suzerainty of the King-Emperor and he may pay his respects to His Majesty at Calcutta. Is it not possible to have some such arrangement? Two hundred and forty millions of Hindus will be gratified if the Maharana's prestige is maintained and will pray for His Majesty.

VI.—MISCELLANEOUS.

HITAVADI,
Nov. 24th, 1911.

64. We are informed, writes the *Hitavadi* [Calcutta] of the 24th November, that in many places Magistrates have asked Chairmen of Municipalities, President Panchayats and so forth to raise subscriptions for celebrating the ensuing Delhi Durbar by feeding boys and in other ways and that subscriptions are being actually raised by them under the names of the Magistrates. Complaints against such raising of subscriptions have already reached us from two places. The visit of Their Imperial Majesties to India will gladden every Indian's heart and no one will omit to celebrate the occasion as best as his means allow. If under normal conditions sufficient money is not raised in any place for feeding boys, one sees no necessity why people should be compelled by official pressure to pay money for feeding them. It will be highly regrettable if any oppression is actually committed on poor people in connection with the celebration of the Durbar.

A correspondent writes from Dinajpore that in that part of the country the police have issued notices on villagers to pay subscriptions from Rs. 5 to Rs. 50 each by a certain date on pain of being compelled to pay double the amounts in case of default. It is rumoured that a Subdivisional Officer has asked a zamindar to dismiss an officer of his who had the temerity to advise his tenants to pay subscriptions according to their means.

In connection with the collection of funds for memorials of the late King-Emperor Edward VII also, *satum* is being exercised in many places for subscriptions contrary to the announcement by the Government that subscriptions to these funds should be purely voluntary. Babu Kshirode Krishna Biswas, Secretary to the Hooghly Fund, recently wrote to one Akshay Mandal asking him to show cause why he should not be prosecuted for advising people not to subscribe to the fund and otherwise preaching sedition. Akshay Mandal appeared before this great authority arrogating to himself the power of a Magistrate and explained that he himself had subscribed to the fund.

KHULNABATI,
Nov. 25th, 1911.

65. The *Khulnabati* [Khulna] of the 25th November says:—

For upwards of a century and a half has India been under British rule and British educational control. If in spite of this the Indians have not yet become fit for self-government, that amounts to a reflection on the highly civilised people of Britain. For the natives of India yield to none in point of education and mental calibre. And moreover, from the earliest times they have been more or less accustomed to the system of self-government.

By the grace of the British Emperor, the Indians of to-day are thoroughly imbued with the Occidental lore. And they cannot rest contented with such a nominal share in the administration of their country as was conceded to them by Lord Ripon. The reforms introduced by Lords Morley and Minto did indeed give them a larger share in that direction. But even these fail to satisfy their heart's desire. What they want is self-government on Colonial lines. They have been asking this of their rulers for a long time back. But now they will have a golden opportunity of repeating their prayer, inasmuch as the King-Emperor himself will set his foot on their land and with him will come the Secretary of State for India as well as some of the members of Parliament. It is to be hoped that the legitimate demands of the Indian nation will now be granted, which will serve to display the magnitude of British glory before the world at large.

NAYAK
Nov. 25th, 1911.

66. Referring to the Royal visit, the *Nayak* [Calcutta] of the 25th November says:—

Although His Imperial Majesty is King of England and only Emperor of India, he ought to know how the material and moral welfare of his Indian subjects is being attended to. He ought to know what is the cause of the sorrows of the Indians. While in India he ought to be placed in such a position and advised in such a manner as to be able to see the parts of the country that are most alive. It cannot be denied that India suffers from sorrow and poverty. Whence do they come? Ought he not to be allowed to know their cause? Should not the Sovereign be given a chance to know, at least to a small extent, why there is unrest and discontent under such an excellent system of government as that of the Government of

India? Should we not be given an opportunity to tell him what we have lost that makes us to-day so miserable and so destitute, what sort of treatment we are in want of and that we look back to the past with wistful eyes? Is he coming to this country merely to enjoy pageants? Who will answer these questions and remove the misgivings of our minds?

Unless His Imperial Majesty is granted an opportunity to see the suffering heart of India, he will see not the land of Hindus and Mussalmans but merely a vast stretch of ground covered by railway lines; he will see not Hindustan but British India. And is it for seeing this British India that he is coming all the way from England with his Royal consort?

Our love for the Sovereign and the Englishman's loyalty are different things, for our love for the Sovereign is a deep spiritual relation.

Had there existed a community of feelings or an unity of ideals between the rulers and the people, the arrangements for the Sovereign's entertainment would have been different from what they have been. We deeply deplore that although by singular fortune we shall have the pleasure of seeing His Imperial Majesty we shall not be able to show him what we ought to show. The great event will be turned into a *tamasha*.

67. King-Emperor Edward VII, writes the *Hitavadi* [Calcutta] of the 24th November, earned the respect of the whole world by his advocacy of peace. His worthy son

The Royal visit.

and successor King-Emperor George V also is trying to fulfil a great mission,—the mission of binding all the parts of the vast British Empire in unity and cordiality. Urged by this mission he is coming to India, braving all personal troubles and dangers. This visit proves that His Imperial Majesty takes personal interest in the welfare of the Indians. The Indians are, therefore, jubilant and waiting with anxiety to welcome him in their midst. It is the Sovereign's duty to remove the sorrows of his subjects. We, therefore, hope that His Imperial Majesty, who is so merciful towards us, will not omit to remove our sorrows which we have repeatedly brought to his notice—that the greatness of His Imperial Majesty's visit to India will be equalled only by the greatness of the boons granted by him to his Indian subjects on the occasion.

HITAVADI,
Nov. 24th, 1911.

68. In referring to the fact that a passage in the address to be presented to Their Imperial Majesties by the local bodies

Welcoming the King-Emperor—
blaming Government.

of Eastern Bengal and Assam, referring to the "blessings of peace and good government in Eastern Bengal," was omitted with the unanimous assent of the delegates of those bodies, the *Sanjivani* [Calcutta] of the 23rd November asks: Does not this amount to saying that the Government of Eastern Bengal has failed to discharge its foremost duty? Do not the promoters of the address practically admit now that "the blessings of peace and good government" are not enjoyed in Eastern Bengal?

SANJIVANI,
Nov. 23, 1911.

69. Referring to the fresh rumour that the partition of Bengal will be modified, the *Nayak* [Calcutta] of the 22nd November says:—

The partition of Bengal were to
be modified.

Since the Government of India and the Civil Service are convinced of the blunder made in effecting the partition of Bengal, and according to recommendations of the Decentralisation Commission the powers of Divisional Commissioners are going to be greatly enlarged, and besides, a necessity has arisen for establishing a separate administration for the north-eastern frontier and the Government of India and the Secretary of State for India are bent on curtailing administrative expenses, it is inevitable that the partition will go. The *Englishman* is now-a-days supporting the partition. But what natural barrier separates the Purnea district from the Malda and Dinajore districts or the Faridpore district from the Murshidabad and Krishnagar districts? Cooh Behar is within the territorial bounds of Eastern Bengal and yet under the administrative authority of the Government of Bengal. Consider from the ethnological point of view how much difference there is between the inhabitants, for example, of Faridpore and Barisal and the inhabitants of Khulna and Jessore? Why is Darjeeling included in Bengal and Jalpaiguri and Siliguri in Eastern Bengal? Linguistically also there is no difference

NAYAK,
Nov. 22nd, 1911.

between the people of Eastern Bengal and Bengal. No sensible man can, therefore, support nor has ever supported, the partition of Bengal. The *Englishman* is free from all restraints of principle and good sense and is consequently free to support the partition. The partition has greatly weakened the position of Musalmans in Bengal; for, they cannot, on the one hand, mix with the up-country Musalmans of Bihar, and they are, on the other hand, prevented from uniting with the Musalmans of Eastern Bengal. Their numerical strength being thus inferior to the numerical strength of Bengali Hindus, they are everywhere defeated by the latter in vote. Government has, at last, awakened to this point.

NAYAK,
Nov. 27th, 1911.

70. The *Nayak* [Calcutta] of the 27th November hears that Lord Hardinge has called for all the papers in connection with the Partition. Lord Crewe wants to know

The Partition.

all about this measure while he is here.

DAINIK CHANDRIKA,
Nov. 24th, 1911.

71. Referring to the project of entertaining boys on the Calcutta maidan on the occasion of His Imperial Majesty's visit, the *Dainik Chandrika* [Calcutta] of the 24th November says:—

Entertainment of boys in Calcutta.

About 14,000 boys will be entertained. But the committee which has charge of the arrangement has only Rs. 4,000 in its hands. This money can purchase only the worst kinds of food for the boys, which will be sure to make them ill. Again, the gentlemen who have, in their eagerness to acquire importance on the occasion of the King Emperor's visit, taken on themselves the charge of managing the entertainment are not at all the men from whom we expect hard and honest work, and courteous and amiable behaviour towards all. We hope that the authorities will keep an eye on this work.

NAYAK,
Nov. 22nd, 1911.

72. Referring to the scheme of taking the school children of Calcutta to the maidan for seeing Their Imperial Majesties, the *Nayak* [Calcutta] of the 22nd November says:—

Gathering of children on the Calcutta maidan.

We hear that school authorities are realizing subscriptions of one rupee each from guardians on account of gharry hire. This, however, ought not to be. To compel guardians, who are, in most cases, very poor, to meet the cost of their children going to the maidan under an arrangement made by the authorities is unfair and impolite. We would advise all guardians to refuse to send their children to the maidan unless a satisfactory arrangement of conveyance is made. We do, in fact, know that many guardians have decided not to send children under ten years of age to the maidan. Consequently, unless the authorities take care to make satisfactory arrangements for the comfort and safety of children the gathering on the maidan will be a very poor one. Lastly, we would request the Lieutenant-Governor to personally supervise the arrangement of light refreshments for the children.

NAYAK,
Nov. 23rd, 1911.

73. The *Nayak* [Calcutta] of the 23rd November is ashamed to think that it is contemplated, as rumour says, to make

A rumour.

each school-boy going to see the King-Emperor contribute 6 pice to the cost of the medal he is to get as a memento of the occasion. Government does indeed make men on whom it confers titles pay for the honour, but it does not add to its reputation thereby.

MUHAMMADI,
Nov. 24th, 1911.

74. The *Muhammadi* [Calcutta] of the 24th November strongly protests against the failure to invite the *Musalman* to the Durbar. All Moslem Bengal is hurt at this omission. Who is to blame for this?

Bengal Moslem newspapers and the Durbar.

NAYAK,
Nov. 31st, 1911.

75. The *Nayak* [Calcutta] of the 21st November asks why no *Musalman* newspaper from Bengal has been invited to the Durbar. The *Comrade* is an Aligarh paper and is not an organ of Bengal Musalmans. The *Musalman*

Bengali *Musalman* papers and the Durbar.

has a larger circulation and enjoys more prestige. The *Muhammadi* again is the foremost of Bengali *Musalman* papers. Why have these papers been ignored? Is the reason the same which has led to the ignoring of *Barumati*, the *Sanjivani* and the *Nayak*? The good sense of the officials is indeed beyond all praise.

76. The *Hitavadi* [Calcutta] of the 24th November complains that the provision of only two servants for the representative of each newspaper at Delhi is very insufficient, for in the case of orthodox Hindus one of these servants will be engaged in cooking. Besides this, this time newspaper representatives will not get their travelling expenses from the Durbar Committee. On the occasion of the last Delhi Durbar these expenses were borne by the Government. But this time though the Durbar Committee has decided not to bear these expenses it has informed newspaper representatives that their motor-cars, if they have any, will be taken to Delhi at the cost of the Committee. The authorities surely know that only Anglo-Indian newspapers are rich enough to have motor cars of their own. The arrangements of taking motor-cars to Delhi at the Durbar Committee's cost is, therefore, a sign of the Committee's partiality towards them.

HITAVADI,
Nov. 24th, 1911.

77. The *Nayak* [Calcutta] of the 27th November writes:—

Some of the press proprietors invited to the Durbar are complaining that they are not being treated with proper consideration by the Durbar Committee. Mati Babu and Surendra Babu, again, will not, it is said, be permitted to send representatives of their papers to the Durbar. If all this is true, our so-called leaders have no reason to complain. Five years ago these very leaders were talking of boycotting Government and Government service. The fact is that experience has shown that Bhupen Babu and Suren Babu and the like care more for their personal profit and aggrandisement than for principles. Hence Government now knows that we, the English-educated community, have no backbone and have got discredited accordingly. The time therefore seems now to have come for the conductors of leading Bengali journals, like the *Basumati*, the *Hitavadi*, the *Bangavasi* and the *Nayak*, etc., to agree and start journalism on new lines, devoting attention to social and religious topics and assisting Government cordially in securing the good of the country.

NAYAK,
Nov. 27th, 1911.

78. Referring to the dissatisfaction expressed by the Native Press at the decision of the Government not to give travelling expenses to their representatives invited to the Durbar as well as not to provide meals to their servants, while they were given such expenses on the occasion of the last Durbar held by Lord Curzon, and this time also all the expenses of the representatives of Anglo-Indian journals will, as the rumour goes, be paid by the Government, the *Bihar Bandhu* [Bankipore] of the 25th November remarks:—We understand that perhaps it is because the Native Press ever advises Government to curtail their expenses and as the question of reduction is at present under consideration the Government has made a beginning first with curtailing their expenses for the press itself. And in fact it is but proper on the part of Government not to pay any travelling expenses, for in society no one invites his guests with this condition, but he has of course to provide meals to his guests' servants.

BIHAR BANDHU,
Nov. 25th, 1911.

79. In connection with the subject noted in the margin the *Bangavasi* [Calcutta] of the 25th November has the following:—

BANGAVASI,
Nov. 25th, 1911.

On the occasion of the last two Durbars at Delhi, the travelling expenses of the invited press representatives had been borne by the Government. After this, nobody ever dreamed that these expenses would have to be borne by themselves on the occasion of the ensuing Durbar which will be held on a far more magnificent scale than either of its predecessors; and which will, moreover, be graced with the presence of the Sovereign himself in the company of his Imperial spouse—a fact unprecedented in the annals of India, ever since the commencement of British rule. Most of the conductors of native newspapers are far from rich. And it will be no easy matter for them to purchase a second-class ticket and two third-class tickets each, for themselves and their servants, respectively. The High Court Judges and other higher officials of the Government obtain handsome salaries such as Rs. 4,000 and the like. But still they will not have to meet their travelling

expenses out of their own pockets; while the impecunious press representatives must find their own passage money.

Moreover, the Government will not provide for the rations of the two servants that every newspaper representative will be allowed to take with him to the Durbar. They must be fed at their master's expense. When that is so, what is the necessity of eatables being supplied to the master himself at the State charge? This might as well have been spared.

Again, every Press representative will be allowed the use of a tent, to be sure; but he will be strictly prohibited from accommodating there any of his friends or relations, even at his own expense. It would be better if no tent were to be supplied rather than that such galling restrictions should be imposed.

The approaching Durbar ought to be the grandest of its kind as His Majesty himself would figure there. Accordingly, it should be celebrated with such pomp and splendour as may be in keeping with the superb dignity of the King-Emperor. Sordid stinginess, it may be pointed out, ill harmonises with that dignity. And we hope the wise Viceroy Lord Hardinge will yet alter the parsimonious policy that is going to be pursued with regard to the representatives of newspapers.

NAYAK,
Nov. 25th, 1911.

80. The *Nayak* [Calcutta] of the 25th November severely reprimands the *Bangavasi* for complaining against the arrangement made for the representatives of Bengali newspapers at Delhi. The Bengali newspapers are no better than thorns in the side of the Government, always abusing and censuring officials, but never helping them in solving any administrative difficulty. The creation and prosperity of the Bengali newspaper press is due to the favour of the Government, and yet all its power is acquired by abusing the Government. Has it ever helped the Government in suppressing the troubles of boycott, picketing and so forth which arose out of the partition of Bengal? Government thinks that it is the newspaper press which has brought British rule in India into disrepute. Under the circumstances is it not disgraceful on the part of its representatives to complain of defects in the arrangement made by the Government for their entertainment at Delhi? The *Bangavasi* has written that proprietors of Bengali newspapers are poor. But, as a matter of fact, none of such poor proprietors have been invited to the Durbar. The proprietors of the *Bangavasi* and the *Hitavadi*, who have been invited, are not surely poor men. As regards poor proprietors of newspapers, they may deny themselves the pleasure of going to Delhi to visit the Durbar.

SHIKSHA,
Nov. 23rd, 1911.

81. The *Shiksha* [Arrah] of the 23rd November has the following in its news column:—

An insult.

An Insult—Twelve Urdu journals but only two Hindi ones have been invited to the Durbar. The proper course would have been to honour both the vernaculars equally.

NAYAK,
Nov. 23rd, 1911.

82. The fact that cooking will be allowed not inside the camps, but at some distance from them at the Delhi Durbar this year, is, in the eyes of the *Nayak* [Calcutta]

A complaint.

of the 23rd November, a sign that it will be difficult for visitors to the Durbar to observe orthodox Hinduism this time.

HITAVADI,
Nov. 24th, 1911.

83. All Bengalis are expecting, writes the *Hitavadi* [Calcutta] of the 24th November, that some modification of the partition of Bengal will be announced on the occasion of the Delhi Durbar as the Royal boon of His Imperial Majesty to the Bengali people. It will be highly regrettable if this eager expectation is not fulfilled.

Durbar boon to the Bengali people.

Another boon which will be greatly appreciated will be to exempt all persons preparing salt for personal use from prosecution and punishment.

SANJIVANI,
Nov. 23rd, 1911.

84. The *Sanjivani* [Calcutta] of the 23rd November protests against any theatrical performance or dancing by women of ill-fame forming part of the entertainments in the rural areas in Bengal in connection with the Delhi Durbar next month. The local officials are specially requested to be mindful of this.

"Such wickedness should not be committed."

Delhi Durbar next month. The local officials are specially requested to be mindful of this.

85. The *Basumati* [Calcutta] of the 25th November is glad that the literary associations in Calcutta have decided to petition the Government for conferring an honour on Kaviraj Nagendra Nath Sen of the city.

BASUMATI,
Nov. 25th, 1911.

86. Referring to the bestowal of titles on the occasion of the Delhi Durbar, the *Bangavasi* [Calcutta] of the 25th November remarks:—

BANGAVASI,
Nov. 25th, 1911.

The Durbar and the titles to be conferred. We hear the title of Mahamahopadhyaya will be conferred on some of such Pandits only as express an opinion in favour of widow-remarriage, sea-voyage and the like. If this be true, we should feel happy; for then the Hindu society will know full well what stuff they are made of, that go by that appellation.

It is said that one or two men of letters in Bengal will be created Rai Sahebs. Cannot a title just a bit higher be spared for them? At any rate, let the old Rai Sahebs of the literary domain be promoted to the grade of Rai Bahadur.

87. Rai Saheb Haran Chandra Rakshit, writes the *Nayak* [Calcutta] of the 25th November, has applied to Government for a literary pension. But so far as we know the Rai Saheb is now in affluent circumstances and has purchased land in Calcutta for building a house. What right has he, who can build a house in Calcutta, to beg alms from the Government?

NAYAK,
Nov. 25th, 1911.

88. Coupling the statement in a recent speech by Lord Minto in England to the effect that when he assumed the Western political methods in India.

NAYAK,
Nov. 23rd, 1911.

reins of office— "There was a great deal of seething unrest. Much of that was perfectly justifiable" with the repressive measures His Lordship adopted during his administration, the *Nayak* [Calcutta] of the 23rd November finds here an illustration of acting against principle which may possibly have been due to considerations about earning a livelihood. Why did His Lordship set himself to repress a thing which was natural? The answer to this is to be found in Western civilisation and Western methods of Government. These Western methods of Government strangely enough make it a rule never to grant concessions to subjects until they become almost irrepressible. This is the rule with them at Home, in the Colonies and in dependencies. In India, for example, the Councils were not expanded till unrest manifested itself, though the Congress had been asking for it for 25 years. May this country be spared further experience of these political principles and be restored to her old simple state of rural existence. She can very well do without the so-called political advancement on Western lines.

89. In its leader under the marginally noted head-line, the *Bihar Bandhu* [Bankipore] of the 25th November says that the rumour that the two Bengals will be reunited and Bihar will be placed under a Chief Commissioner, has caused uneasiness among the Biharis, who do not like this arrangement, as they think the Bengali predominance will continue as ever and they will remain depressed as before.

BIHAR BANDHU,
Nov. 25th, 1911.

Reproducing the remarks of the *Kayasth Messenger* (Gaya) criticising the *Amrita Bazar Patrika's* views that Bihar should not be separated from Bengal as the former will be unable to bear the expenses of a Lieutenant-Governorship, and supporting the separation of Bihar as necessary for its advancement, the *Bihar Bandhu* says that in fact the Biharis now feel much annoyed to see the Bengalis occupying posts in the Government offices of their province, for they, appropriating all the employments of Bengal proper, do not leave even the posts of Orissa, Chota Nagpur or Bihar for the inhabitants of the respective areas. The Bengalis have, moreover, by showing undue partiality to the people of their own race and hatred for the Biharis, taught the latter to claim their province particularly for themselves.

The proposal of uniting Bihar with the Central Provinces, though not much beneficial, will not, says the paper, be unacceptable to the Biharis, for somehow or other they are anxious to be separated from Bengal which is so different from them in language, customs and manners.

90. If the news sent by the London correspondent of the *West Coast Spectator* of Calicut, who is said to be correctly informed in such matters, that the authorities in

HITAVARTA,
Nov. 23rd, 1911.

Separation of Bihar.

England are considering the subject of making certain changes in the provincial distribution of India and that they are in favour of creating a separate Lieutenant-Governorship for the Central Provinces, united with Bihar, be true, the *Hitavarta* (Calcutta) of the 23rd November considers the scheme to be free from any objection and thinks that in view of the desire of the Biharis to be separated from the Bengalis, their administrative unification with the Central Provinces will not be undesirable, as both are Hindi-speaking peoples.

HITAVARTA,
Nov. 23rd, 1911.

91. The *Hitavarta* [Calcutta] of the 23rd November takes the opportunity afforded by the failure of the Burma Bank

Failure of the Burma Bank.

to advise its countrymen to give up the belief that all European firms or such firms alone are reliable, and to invest money in indigenous business, trusting their own fellow-countrymen.

BHARAT MITRA,
Nov. 23rd, 1911.

92. The *Bharat Mitra* [Calcutta] of the 25th November says that as a result of the failure of the Burma Bank not very long after that of the Arbutnot Company, the

Ibid.

foolish belief among the people of this country that foreign firms never fail is gradually disappearing. They should know that honest as well as dishonest people are to be found in every country, and therefore should trust the firms organised by their own countrymen, for even if these become bankrupt the invested money will remain here in the country.

JASOHAR,
Nov. 18th, 1911.

93. Syamlal Goswami writing in the *Jasohar* [Jessore] of the 18th

"The cause of our misfortune."

November asks why in spite of enjoying the traditional blessings of *Ram Rajya* under British rule for a century and a half, the Hindus have decayed spiritually and materially, and he finds the cause in their falling off from orthodox Hinduism.

ANANDA BASAR PATRIKA,
Nov. 23rd, 1911.

94. The *Ananda Basar Patrika* [Calcutta] of the 23rd November, in referring to the forthcoming session of the Indian

The Indian National Congress.

National Congress at Calcutta, remarks that this sitting will be quite useless unless the Congress can bring back within its fold the many parties severed by the split at Surat, and thereafter infuse life into itself.

DAINIK CHANDRIKA,
Nov. 24th 1911.

95. *India*, the organ of the Indian National Congress Committee in

India, the organ of the Congress party.

England, writes the *Dainik Chandrika* [Calcutta] of the 24th November, is proud of its courageous advocacy of truth. But we Hindus are taught by our *sastras* that one should not speak unpalatable truths. The high ideas which *India* preaches are, of course, quite worthy of the noble English character. But to us conquered people they are injurious. In our present condition we have no right to aspire to them.

India says that unless all political prisoners are released on the occasion of the Durbar, no one will believe in the establishment of universal peace in the country. How does *India* know this? There was never universal unrest in India. Why then does the Congress journal bother its head about the establishment of universal peace? As regards release of prisoners, it is the duty of the Sovereign and no one else has any right to poke his nose into the matter. Again, *India* says that unless the Partition of Bengal is revoked, the discontent and unrest in Bengal will never be removed. This remark makes us blush with shame. Our Sovereign, who is our all, is coming to us. It is an occasion of infinite joy for us. It does not become us to raise the Partition question at this time. We are subjects, puppets and dependents of His Imperial Majesty. He knows best whether or not the Partition should be undone. He is great, sovereign and divine. Our duty is to worship him and we shall worship him. It is not for us to redden our eyes and ask him to do or not to do this or that thing. What men like Hyndman and Keir Hardie say are profane talk and unworthy of being listened to by us.

BANGARATNA,
Nov. 20th, 1911.

96. The *Bangaratna* [Krishnagar] of the 20th November has the following:—

Devotion the best means of securing emancipation.

It is devotion which is the ladder to emancipation, for, with the help of devotion alone can the world be brought under control. It is out of this devotion that emancipation is born. Devotion, affection, cordiality, love, friendliness are at bottom one thing: they are seen in different aspects according to different objects.

Devotion may be divided into two classes: (1) Natural, (2) Unnatural. The first is a heartfelt attachment and drawing near. The second is a devotion caused by fear. The one is genuine, the other sham. Devotion to God is an endeavour after spiritual emancipation, whereas devotion to an oppressive robber is merely a lip profession of love in order to save one's property and life. The first is genuine, the second not genuine, hollow, only nominal.

It is not possible to acquire knowledge by means of an education undertaken in the hope of making money, for in a circumscribed work, there is very little chance of gaining. If one is to engage oneself in an endeavour after real emancipation, to place before the world a high ideal, one must renounce narrowness and self-interest and first of all learn devotion to the community and to the mother. For it is devotion to the mother which shows the way to emancipation. That is why I say that in order to remove scarcity of food we must betake ourselves to "agriculture," and in order to add to the power of the country in regard to wealth we must betake ourselves to "commerce and trade."

Who does not know that it is from devotion that the power of patient, persistent endeavour springs, that it is this power of patient persistent endeavour which emancipates men? The question has now to be considered whether or not by an exercise of one's strength with religion as the basis, the universal progress of the community may not be brought about. Many people say—"It is hopeless to look for emancipation unless all over the country the masses come to be of one class and one mind. Although this is true to a great extent, one ought never to renounce one's own religion. We are pious Hindus, we do not desire emancipation with the help of unrighteousness. Although we desire mutual unity, we are not prepared to give up our own religion. As even a turbulent demon can be captivated by devotion, as by means of patient, persistent endeavour, it is not impossible to attain to the dignity of an Indra, so, if we attend to work unitedly, we believe it is possible that the path to the removal of our sorrows and poverty may be widened.

"Alas, where is that devotion now in that India which once acquired fame for devotion, strength and charity and aptitude for arts? Devoid of piety, observance and devotion, it is madness to look for emancipation, it is useless. If the community is to be raised and filled with a sense of duty, the country and the people must learn devotion—must strive always wholeheartedly and energetically to do good to their native land. Persistent endeavour is bound to lead inevitably to success. Then will you understand that it is devotion which is the best path to emancipation."

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 2nd December 1911.

Devotion may be divided into two classes: (1) Natural, (2) Unnatural. The first is a natural sentiment and growing near. The second is a devotion caused by fear. The one is genuine, the other sham. Devotion to God is an endowment after spiritual illumination, whereas devotion to an object is a robbery in merely a lip profession of love in order to save one's property and life. The first is genuine, the second not genuine, hollow, only nominal. It is not possible to acquire knowledge by means of an abstract understanding in the hope of making money. In a commercialized world there is very little chance of genuine knowledge. If one is to acquire oneself in an uncommercialized atmosphere, to place before the world a high ideal, one must renounce narrowness and self-interest and put all heart devotion to the community and to the mother. For it is devotion to the mother which shows the way to emancipation. That is why I say that in order to remove reality of mind we must make ourselves to "unselfishness" and in order to add to the power of the country in regard to wealth we must make ourselves to commerce and trade.

Who does not know that it is from devotion that the power of patient, persistent endeavour springs? That it is this power of patient, persistent endeavour which emancipates man? The question has now to be considered whether or not by an exercise of one's strength with religion as the basis, the universal progress of the community may not be brought about. Many people say, "It is hopeless to look for emancipation unless all over the country the masses come to be of one mind and one heart. Although this is true to a great extent, one ought never to renounce one's own religion. We are Hindus, we do not leave emancipation with the help of unrighteousness. Although we desire mutual unity, we are not prepared to give up our own religion. As even a turbulent demon is pacified by devotion, so by means of patient, persistent endeavour, it is not impossible to attain to the dignity of a father as if we attend to our duty faithfully, we believe it is possible that the end to the removal of our sorrow and misery may be witnessed."

Also, where is that devotion now in that India which once appeared lame and devotion, strength and clarity and aptitude for duty, devoid of selfishness, observance and devotion is a standard to look for emancipation, it is useless. All the community is to be raised and that with a sense of duty, the country and the people must be reformed—always wholeheartedly and cheerfully to do good to their native land. For our endeavour is bound to lead to the best path to emancipation. Then will you understand that it is devotion which is

RAJENDRA CHANDRA BASU

Manager, Translator.

Principal, Translator's Office.

Calcutta, December 1911.

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 2nd December 1911.

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL DEPARTMENT.**

[As it stood on 1st January 1911.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	Kali Prasanna Chatterji, age 47, Brahmin	3,000
2	"Bihar Herald"	Patna	Weekly	Manmotho Nath Roy	600
3	"Biharee"	Bankipore	Do.	Sihya Sankar Sahai, saminder and pleader of criminal court, Patna.	700
4	"Bengalee"	Calcutta	Daily	Surendra Nath Banerji and Kali Nath Roy.	About 6,500
5	"Bihar"	Patna	Monthly	Rai Bahadur Gajadhar Parshad, Kayastha, pleader, age 62.	300
6	"Hindoo Patriot"	Calcutta	Daily	Prish Chandra Sarbadhikari, age 43, and Kailash Chandra Kanjilal, pleader, Small Cause Court, also contributes.	700
7	"Indian Echo"	Ditto	Weekly	Kunju Behary Bose, age 45, Kayastha...	600
8	"Indian Empire"	Ditto	Do.	Kesab Chandra Banerji, B.A., age 46, Brahmin.	1,500
9	"Indian Mirror"	Ditto	Daily	Rai Norendra Nath Sen Bahadur, age 63, Head of the Maha-Bodhi Society.	1,000
10	"Indian Nation"	Ditto	Weekly	Not known	500
11	"Kayastha Messenger"	Gaya	Do.	Bidyanand Moklar, of Mohalla Murapore, Kayastha, age 40 years.	500
12	"Musalman"	Do.	Do.	A. Rasul and M. Rahman, Muhammadans.	800
13	"Reis and Rayyet"	Do.	Do.	Jogesh Chandra Dutt, age 60 years, a Calcutta house-owner.	500
14	"Star of Utkal"	Cuttack	Do.	Kherode Chandra Roy Chaudhuri, Head Master of a Government College.	500
15	"Telegraph"	Calcutta	Do.	Surendra Nath Bose, B.A., age 39 years	2,000
16	"Comrade"	Ditto	Do.	Mr. Mahomed Ali, B.A. (Oxon), a Muhammadan, age 29 years.	2,000

LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS, LITERARY AND ARTS, WITH
BY THE BRITISH LEGATION

(As far as known in January 1911.)

No.	Name of Publication.	Where published.	Language.	Number of copies sent to the Legation.
1	"Amrita Bazar Patrika"	Calcutta	Bengali	5000
2	"Hindu Bazar"	Calcutta	Bengali	500
3	"Hindu"	Bombay	Marathi	100
4	"Hindu"	Calcutta	Bengali	5000
5	"Hindu"	Calcutta	Bengali	500
6	"Hindu"	Calcutta	Bengali	500
7	"Hindu"	Calcutta	Bengali	500
8	"Hindu"	Calcutta	Bengali	500
9	"Hindu"	Calcutta	Bengali	500
10	"Hindu"	Calcutta	Bengali	500
11	"Hindu"	Calcutta	Bengali	500
12	"Hindu"	Calcutta	Bengali	500
13	"Hindu"	Calcutta	Bengali	500
14	"Hindu"	Calcutta	Bengali	500
15	"Hindu"	Calcutta	Bengali	500
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99	"Hindu"	Calcutta	Bengali	500
100	"Hindu"	Calcutta	Bengali	500

I.—FOREIGN POLITICS.

1416. With reference to the Persian crisis, the *Bengalee* quotes the remark of Sir Edward Grey, that the British Government had been in communication with the Russian Government, and had been assured that the despatch of troops was only a temporary measure to secure satisfaction, and says that possibly Sir Edward Grey accepts this assurance in all sincerity; but no other man except the Foreign Secretary believes that Russia will keep her word. How will Persia compel Russia to take away her troops as soon as the causes of the present misunderstanding have been removed? And what will Persia do if Russia refuses to take away her troops? Every thing must, in such a matter, depend in the last analysis upon the attitude of England. It is only if she takes up a strong position, that she may expect to keep Russia within bounds. Otherwise the present crisis is the beginning of a struggle, the end of which it is not difficult to foresee.

1417. In connection with the advance of Russian troops into Persia, the *Bengalee* says that there cannot be the least doubt that the one thing which Russia has had consistently in view of all these months, is the annexation of Persian territory, and it is a very great pity that the British Foreign Office should have played into the hands of Russia in this matter.

The journal concludes by saying that it earnestly hopes that the Foreign Office will, without any unnecessary delay, enter an emphatic protest against the proceedings of Russia, and will tell the Tsar's Government quite frankly that there is a limit beyond which Russian tactics cannot be tolerated.

BENGALIEE,
26th Nov. 1911.

BENGALIEE,
23rd Nov. 1911.

II.—HOME ADMINISTRATION.

(a)—Police.

1418. The *Amrita Bazar Patrika* says that the senseless way in which the Criminal Investigation Department is being managed in almost every Indian province should invite, if it has not already attracted, the serious consideration of such a shrewd Viceroy as Lord Hardinge.

One of the most disagreeable features of the methods of the present day Criminal Investigation Department is the way they dog the steps of people when they go from one place to another. There is no harm in this if the pursued are thieves or political suspects, but what good can come of their shadowing innocent people. In support of his assertions, the editor publishes a letter written by a Bengali from Tanjore, who complains of the unfair treatment he received at the hands of the police the whole length of his journey from Calcutta down to Southern India.

The journal hopes that Lord Hardinge will either abolish the Department or make it a really useful branch of the Administration.

1419. A writer to the *Bengalee*, signing himself "K," complains bitterly of the police espionage to which he and his family were subjected during a tour of pilgrimage to Madras:—

In this connection, the *Bengalee* says that in its opinion the time has come when the Government of India should make an authoritative statement of its policy in this respect, so that the public may have an opportunity of judging where they stand and how far these activities on the part of the C. I. D. and its agents are authorised. It is altogether incredible that the Government could have authorised its officers to watch every Bengali who goes out of his province, whether on a tour of pilgrimage or on business, or that it views with suspicion every member of the community who takes or is likely to take an interest in politics.

AMRITA BAZAR
PATRIKA,
22nd Nov. 1911.

BENGALIEE,
24th Nov. 1911.

BEHARER,
17th Nov. 1911.

1420. Referring to the Ferozepur police torture case, the *Beharer* says that this should prove an eye-opener both to Mr. Montagu and the Local Government. The former, it is trusted, will now feel no hesitation in doing away with a system which is prone to such outrageous forms of abuse, and in abolishing confessions altogether, except at a late stage of the trial. It is obvious that if confessions are made altogether inadmissible in evidence, the motive for such oppression and torture will be absent and the abuses will automatically cease. The journal hopes that the Local Government on its part will now see how oppressive and corrupt the village officers may turn out to be, and how disastrous to the welfare of the people any scheme of arming these village officers with larger powers, such as is sought in the Village Criminal Bench Bill, will be. The remedy of these abuses lies in making the police and village minions responsible for their conduct to the people. Any other method will turn out to be a veritable engine of oppression.

BENGALUR,
24th Nov. 1911.

1421. The *Bengaler* draws attention to the fact that some time ago a gang of bad characters, residing within the jurisdiction of the Jorasanko thana, were prosecuted under section 110, Criminal Procedure Code, by order of Mr. Halliday, the Commissioner of Police, and bound down in certain sums of money. In spite of this, the gang still flourishes in Kristo Das Pal's Lane, and the leader especially has made himself most objectionable. The Jorasanko thana has failed to bring the culprit to justice. The journal remarks that the residents are grieved that the existence of the local thana affords them no relief or security, and hopes that Mr. Halliday will not overlook this case, but will move the Magistrate to issue a rule on the accused.

REIS AND RAYNET,
25th Nov. 1911.

1422. The *Reis and Raynet* says that notwithstanding the notification placarded in the streets of Calcutta by order of the Commissioner of Police, prohibiting the carrying of *lathis*, the Kabulis are still abroad with their weapon of fear and molestation. Their raids on houses have not ceased and they continue a terror to quiet folks. *Budmashes* may be on the increase, but the police strength has been increased also; and in addition to the police regulation *lathis*, the police is armed with swords and guns.

Burra Bazar is a chosen seat of the wicked and maintains its reputation. The police is still unable to clear the footpaths of temporary shops of men who mean no honest trade. Mr. Halliday should be more on the alert and should control his men of the lower ranks.

(b)—Working of the Courts.

TELEGRAPH,
25th Nov. 1911.

1423. Referring to the case of Gunner Bard Marshall in the Bombay Criminal Session, the *Telegraph* says that the case has been decided in a manner which fails to give satisfaction to the public. Indeed, it is such cases which emphasize discontent and shake the confidence of the people.

KAYASTHA,
MESSENGER,
30th Nov. 1911.

1424. Referring to an instance in which a Deputy Magistrate of Monghyr was called upon to "carefully observe judicial etiquette" by his superior, the District Magistrate, the *Kayastha Messenger* says that here at Gaya, too, there are at least two officers whose conduct in court appear objectionable to the public. In one case, the officer concerned, while sitting at a court of justice, indulges freely in private talks with his favourite Mukhtear who has hardly any business in other courts. In the other, the officer concerned is said to use harsh words and threats towards the pleaders appearing in his court. The former has even gone the extent of becoming notorious for being influenced in his public duties by private influence. May we request their superior officers to warn them to keep their courts more like places of justice than a private meeting of friends or a class of schoolboys.

1425. The *Amrita Bazar Patrika* says that it would appear from what the new Lieutenant-Governor of Eastern Bengal and Assam has said about the establishment of a High Court in the new province, to the European residents of the Assam valley, that he has not only succeeded to the *gadi* of Sir Lancelot Hare, but has also succeeded to his opinion. The other day when pressed for a High Court by the planting interest at Dibrughur, he reminded them of the memorable utterances of Sir L. Hare before his departure, in respect of the contemplated High Court and assured them that the Local Government was in full sympathy with the proposal. The journal fails to understand why in all these matters the Muhammadan and European opinion is to guide the Government and the Hindu view to be deliberately set at nought. One need not speculate on what the Government of India is likely to do in the matter, but so far as the Local Government is concerned, the policy seems to be running counter to Hindu views, no matter whether sound or unsound.

1426. With regard to the proposal for the establishment of a separate High Court at Dacca, the *Bengalee* says that it is difficult to resist the conclusion that the establishment of a High Court at Dacca would be an even graver blunder and even less defensible than the partition of Bengal itself.

1427. In quoting a portion of a circular letter from a European gentleman, inviting the planters of Dibrugarh to join in an address to the Lieutenant-Governor, praying for the establishment of a separate High Court at Dacca, the *Bengalee* says that it is no exaggeration to say that if the seething unrest through which the country was passing three years ago, has partly subsided, the credit, the honour, and the glory of it largely belongs to the High Court of Calcutta. It has been suggested by the Lieutenant-Governor that a High Court at Dacca would conduce to the administration of justice at a reasonable cost. The journal dissents from this view, and concludes by saying that a miniature High Court, or a pocket edition of it, as some one contemptuously said, without its glorious traditions, without a strong public opinion to defend the claims of impartial justice, will afford a feeble and inadequate protection to public rights, when menaced by the omnipotent power of an executive unrestrained by the public voice.

1428. The *Indian Nation* holds that a special High Court for Dacca is unnecessary. The agitation is most inopportune at this juncture when there is a serious talk going on about the modification of the partition.

The journal remarks that it hears that this latter question is being very seriously discussed in official circles, and it may be that an easy solution will be arrived at in the near future.

(d)—Education.

1429. Commenting on Mr. Gokhale's Education Bill, the *Hindoo Patriot* says that the suggestion to introduce free and compulsory education is certainly worthy of admiration, but the main point, however, revolves around the stupendous cost which the Indian tax-payer will have to pay in affording mass education.

It is to be presumed that the Government of India cannot burn the taper at both extremes, for if the whole Chinese nation are to foreswear the vice of opium-eating and the Indian nation are to be given the benefits of free compulsory education, the Government of India will be left without a rupee to mend their own roads.

The journal remarks that if this rather delicate point in an otherwise most praiseworthy movement can be shorn of the dangers it appears to possess, the Bill should have the hearty approval of the people of India.

AMRITA BAZAR
PATRIKA,
28th Nov. 1911.

BENGALIEE,
28th Nov. 1911.

BENGALIEE,
28th Nov. 1911.

INDIAN NATION,
27th Nov. 1911.

HINDOO PATRIOT,
27th Nov. 1911.

The paper concludes by saying that the fuller discussion of this Bill in the Imperial Legislative Council is anxiously awaited.

BENARES,
24th Nov. 1911.

1430. In drawing attention to the need of a first class residential college in Bihar and to treatment which is being accorded to educational institutions in Bihar, the *Behar* says that the case is too strong to require an advocate, and it is a pity that the Local Government have not yet seriously taken the matter into their consideration.

INDIAN NATION,
27th Nov. 1911.

1431. Whilst discussing the evils of Denominational Universities, were it introduced in India, the *Indian Nation* says that Aligarh and Benares are bound to encourage rituals if they are to be Denominational Universities at all in the sense in which some of their promoters intend them to be. These two are likely to make a permanent cleavage between the Hindus and Muhammadans of India, and set the two communities into a bitter feud against each other. The journal observes that if it has always said that the Government has committed a great blunder by creating special electorates for special classes, it cannot now but condemn the establishment of special Universities.

It is the editor's opinion that India sharply divided into two water-tight compartments in the field of Legislation, Administration and Education, will result not in the development of a common nationality, but in the establishment of powerful communities, availing themselves of all opportunities to fly at each other's throats. Such a state of things will not only be a great political danger, but a most effective engine to drive the wheels of progress backwards.

MUSLIMAN,
24th Nov. 1911.

1432. The *Muslim* says that the post of Principal in the Calcutta Madrasa is now-a-days an anomaly. When Mr. Harley, the present Principal, first took over charge, he used to take classes for two hours a day. Of course the post of Head Master was vacant at the time, but with the appointment of the Head Master, Mr. Harley ceased teaching. Then Shamsul-ulama Maulvi Ahmad, the Head Master of the Arabic Department, has again begun to come to the Madrasa at about 1 P.M. or so. Maulvi Syed Husain Ali, the Head Master of the Junior Arabic Department now and then remains engaged in doing office duties for the Head Maulvi. Further, some other Maulvis have been for some days engaged by the Head Maulvi to work for him in connection with the coming examination. The journal strongly resents this, and points out that it is unfair to the teachers concerned, as well as to the students, who are deprived of the services of these teachers. The Head Maulvi gets a remuneration for all that he does in connection with the examination, and where is the good of this when his assistant Maulvis really do the work for him.

The paper concludes by saying that if Mr. Harley cannot stop all these things, there is no necessity for the post of Principal of the Madrasa being retained. This is a strong case for the abolition of the post, and it is hoped that the matter will receive due attention at the hands of the Government of Bengal.

INDIAN MIRROR,
2nd Nov. 1911.

1433. The *Indian Mirror* draws the attention of his readers to some of the remarks made by the Hon'ble Mr. V. Krishna-swami Iyer, in his recent address at the Convocation of the Madras University. Firstly, where he asks whether India cannot with advantage open an Employment Office similar to that attached to the Harvard University, whose business it is to procure suitable positions for under-graduates and all past members of the University seeking employment of any sort, and to recommend the best available Harvard candidate for vacant positions made known to the Secretary. The Editor remarks that this seems a practical scheme, but he thinks that the talents and energies of educated Indians should be employed in other directions than in quest of service. Secondly, the Editor points out that part of the address where Mr. Iyer says, "historical, archaeological, agricultural, and industrial researches demand the assiduous labours of the best of our educated men." Thirdly, the editor quotes Mr. Iyer's words where he says that religion, morality and philosophy, dearer to the Indian mind than the natural sciences, need more attention than is given in the existing scheme of studies.

The Hon'ble Mr. V. Krishna-swami Iyer's Convocation address.

(A)—General.

1434. The *Indian Nation* says that various rumours are engrossing the attention of the Indians as to the modification of the Partition of Bengal in view of the unique ceremony to be held at Delhi on the occasion of the Coronation of His Majesty the King-Emperor, when it has been the custom to confer some boons on the people, and the postponement of the appointment of a successor to Sir Edward Baker at the Belvedere *gadi*, lends colour to them. People have strong faith in these rumours and ardently wish for the modification, which will unite the Bengali-speaking community into one solid mass under a Governor, thus giving Bengal an equal status with Madras and Bombay, and forming a new province with Bihar, Orissa and Chota Nagpur, the people of which strongly desire a Government of their own.

The journal remarks that if His Majesty listens to the prayer of so many millions of his Indian subjects, and grants the modification of the partition, it will go a great way towards attracting the loyal Indians still more closely to their beloved sovereign.

1435. The *Amrita Basar Patrika* remarks that the achievements of the medical experts who attended the recent Bombay Sanitary Conference are even grander than those of the Simla Malarial Conference held two years ago! Of the resolutions passed at the latter Conference, there were some at least which were of a practical nature. But among the six resolutions passed at Bombay,—the sum total of two days' grave cogitation, in which distinguished medical and sanitary experts took part,—there is not one which could not have been passed in a debating club of schoolboys.

The journal concludes by observing that in short, the recommendation of the Conference is,—kill mosquitoes and save yourselves from malaria! As for drainage and pure water, etc., well, they are only matters of secondary consideration!

1436. The *Indian Mirror* says that the absence of any Bengali name in the list of successful candidates for the Indian Civil Service elicited general attention. The medical examinations in Great Britain, too, would appear to be attracting fewer Bengali candidates. This is noteworthy, in view of the growing clamour for higher appointments. From all appearance, there has been a set-back to the rising tide of Bengali intellectualism, and some would attribute it, no doubt, to precocious and abnormal appetite for politics.

1437. In connection with Mr. Montagu's reply to a question put by Mr. Addeson in the House of Commons, that the appointment of Indian Medicals to the higher posts was being considered by Government, the *Bengalee* says that the exclusion of Indians from the highest posts in teaching hospitals and Medical Colleges in India is part of a water policy which has unhappily been followed for many years, and which Indians have condemned in the strongest terms. So far as the appointments in the Medical Colleges are concerned, the present policy, indeed, marks a distinct retrogression from the policy of the past.

The journal concludes by hoping that for the old rule as to the appointment of a single Indian will now be substituted, the far more natural and far more wholesome rule that while a minimum number of appointments shall, as a rule, be held by Indians, there will be nothing to prevent the appointment of a much larger number, if only qualified Indians are available for the salary which Government offer.

1438. Writing on the subject of the Agricultural Department, the *Amrita Basar Patrika* says that though much money is expended on the maintenance of this Department, no practical good is derived from its operations.

The journal says that the first thing necessary is to find some adequate means of popularising improved methods, and concludes by saying that the Indian tax-payers would not grudge if the department were to aim at practical work rather than confining its energies to theoretical investigations which are

INDIAN NATION,
22nd Nov. 1911.

AMRITA BASAR
PATRIKA,
22nd Nov. 1911.

INDIAN MIRROR,
22nd Nov. 1911.

BENGALIAN
24th Nov. 1911.

AMRITA BASAR
PATRIKA,
22nd Nov. 1911.

noted down in abstruse Blue Books, and are thus of no benefit to raiyats or for the matter of that, to educated men.

AMRITA BASAR
PATRITA,
24th Nov. 1911.

The Agricultural Department.

1439. Referring to the popularization of improved methods of agriculture which, from time to time, are suggested by the Agricultural Department, the *Amrita Basar Patrila* says that it has again and again urged in its columns the essential necessity of issuing vernacular leaflets, brochures, and directions, clothed in as popular a garb as possible. Not only should the vernacular press be utilized for the dissemination of the information contained therein, but the agency of *pathshalas* and primary schools, of village post offices and *panchayats*, should not also be neglected. It is only by this means, and not through learned English memoirs or the columns of a few selected English papers, to which only these are usually sent, or again the few Agricultural Exhibitions that are held at a few regular centres, that any serious attempt can be made to reach the masses. And unless the masses are reached, it is mere waste of money, because in India there are no large farmers or syndicates as in America or England to control agriculture. Education is, indeed, at a low ebb that if one has to wait till the masses educate themselves so far as to understand the dry, abstruse and scientific language of the Agricultural Ledgers and Memoirs, one will have to wait till, say, Doomsday!

PRINCIPAL,
3rd Nov. 1911.

The sugar industry in India.

1440. In a leader, the *Bengalee* discusses the recent speech of the Inspector-General of Agriculture, and after quoting that part of his speech where he says with reference to the sugar industry in India, "our methods of manufacture are known to be wrong and wasteful," expresses its pleasure to find that the Government of India have recognized all this; and are considering the desirability of appointing an expert engineer. But this is not enough. One cannot help thinking that the Government has not done all that it might have done in connection with this important industry. Its doom is irrevocably fixed unless the Government comes to its rescue. The foreign sugar is bounty-fed, and that is all the greater reason why this industry should not be left to its fate and to prosper or to fail under the stress of the great economic laws. The Government should take the initiative and point out the way. It is in possession of the resources of the people, and no better use could be made of them than to use them for reconstituting an industry, for the expansion of which there are immense potentialities in the country.

TELEGRAPH,
30th Nov. 1911.

Cocaine and opium.

1441. Whilst remarking that the British Government did not feel the least hesitation to give up the large opium revenue, and thereby land the administration in great difficulties, the *Telegraph* says that from the Excise Report of the United Provinces—in fact all the provinces—it would appear that cocaine has established itself firmly.

The journal asks what good then has been derived by the action of the Government in this respect. Cocaine, which has taken the place of opium, is a greater evil—nay, a curse. The editor is of opinion that it is nothing but fairness and justice for the Government to stop the import of cocaine as they did the export of opium.

TELEGRAPH,
5th Nov. 1911.

1442. After giving instances of the utility of subsidized papers in India, the *Telegraph* says that the one irresistible conclusion is that there is no return for the enormous

The *Sabur Samachar*.

outlay on the subsidized papers. It is now for Lord Hardinge to decide whether public money should thus be aimlessly squandered on a paper like the *Sabur Samachar*.

The journal concludes by asking Lord Hardinge to give ear to the cry of thousands of tax-payers in Bengal and cease the subsidy towards the above-mentioned paper.

INDIAN NATION,
24th Nov. 1911

1443. The *Indian Nation* says that it is now an open secret that the Bengali weekly, *Sabur Samachar*, an organ of the Government of Bengal, is just going to be

Ibid.

stopped on the ground of economy. It must be admitted, however, that this attempt on the part of the Bengal Government has ultimately turned out to be a complete failure. Unstability was a foregone conclusion. The journal says that its evening local contemporary admits that although such an enterprise is

an "unsuccessful experiment," yet avowedly says that the Government is "entitled to be represented among vernacular journals." The editor's views are quite the contrary. The British Government is strong enough to maintain its prestige and integrity and does not in the least want a subsidised paper to act as its spokesman.

1414. On the subject of Government briefs and Beharee lawyers, the *Beharee* says that in the interest of the Government itself, the Crown briefs should be distributed among the Beharee lawyers, who confidently can hold their own against their so-called domiciled brethren. One cannot but be alive to the gross injustice that is being done to the children of the soil, when briefs are given away in a manner that, it is too obvious, is practically the dictation of a clique, and which has always caused dissatisfaction to the Beharees.

The journal concludes by saying that it is gross injustice to the Beharees to be ousted from the Government briefs; and it is an injustice all feel and will continue to feel, till such time as the wrong is redressed, which, it is hoped, will be at no distant date.

1445. A writer to the *Bengalee* says that it is a matter of general complaint that Indian holders of Government Promissory Notes who call at the Public Debt Office for the purpose of presenting them over its counter for preparation of interest drafts, are needlessly detained for some time, say for an hour or so, until their Notes are received and taken in hand, while an hour at least is taken in issuing receipts in exchange for them. This causes great inconvenience. The writer remarks that the Bank of Bengal should make better provision for the work in question for the convenience of the public, as the Bank gets a good round sum yearly from Government for doing its Treasury business.

1446. The *Telegraph* draws attention to the fact that a petition has been submitted to the Lieutenant Governor of Bengal by the wife of Babu Bidu Bhusan Bose, editor of the Bagerhat monthly *Pallichitra*, praying for the release of her husband, who is now undergoing a sentence of 4 years' rigorous imprisonment in connection with the Khulna sedition case.

The journal says that it freely associates itself with the petition submitted, and hopes that His Honour will be pleased to grant the same.

1447. Writing on the subject of *Bahr-Ia* disturbances, the *Amrita Bazar Patrika* recalls the wave of cow-riots which passed over Bihar and Bengal in 1893-94. At that time Sir A. P. MacDonnell, Officiating Lieutenant-Governor of Bengal, deputed Mr. LeMesurier to enquire into the origin and ethics of cow-riots in Bihar. As good luck would have it, he came in contact with the European indigo planters of Bihar. They knew much more about these riots than the officials; they knew how the riots originated, and how Government, owing to lack of correct information, could not administer true remedies to stop them.

Further, the planters saw in the riots a serious danger to themselves and a serious danger to Government as well. They realised that the growth of such riots meant lawlessness, and the impossibility of Europeans staying in the interior of the country to carry on business. They also felt that a wide-spread riot might put the Government itself to infinite trouble. The indigo planters, therefore, thought that they were bound by every consideration to help the Government out of its difficulties in this matter.

Mr. A. Rogers, a Government Engineer, who was a man of powerful intellect and of an original turn of mind, was led to study the question of these riots under some peculiar circumstances, and he thought he had solved the problem. Thus, naturally he was brought face to face with Mr. LeMesurier.

The non-official European community of Bihar was also very much impressed with the remedy suggested by Mr. Rogers, which was simply to follow the policy of the Mussalman Emperors of India in regard to this question. Sir A. P. MacDonnell, as Officiating Lieutenant-Governor, accepted their view when they represented it to him, and drafted a knife-killing circular. The circular, however, contained only a portion of the remedies suggested by the

BEHAREE,
26th Nov. 1911.

BENGALIAN,
26th Nov. 1911.

TELEGRAPH,
26th Nov. 1911.

AMRITA BAZAR
PATRIKA,
26th Nov. 1911.

European planters. The latter urged that the Mussalmans should not only accept the arrangements of Mussalman Emperors, but they could, on no account, expect greater license under the British rule than what they had enjoyed under sovereigns of their own nationality.

The Bihar planters even went further. They, of their own accord, approached the Government of India with a memorial.

The journal says that it is not aware if any action was taken upon this document, and also if any use was made of the report which Mr. LeMesurier submitted on the riot question.

But where is that report? In the course of a conversation with a certain gentleman, Sir Edward Baker assured him that it was to be found in the archives of the Secretariat. Will some Hon'ble Member ask the Bengal Government to lay it on the table of the Council?

AMRITA BASAR
PATRIKA,
29th Nov. 1911.

1448. The *Amrita Basar Patrika* says that in 1833, when a wave of cow-riots was sweeping over the then N. W. (present United) Provinces, Sir J. LaTouche, the then Commissioner of the Benares Division, made the following suggestion to the Magistrate of Benares in his letter dated 3rd May 1893:—

"At the same time the Magistrate should enjoin on the leaders of the Mussalman community that nothing must occur to irritate the Hindus. Any attempt to violate the agreement or to parade animals for slaughter, will be severely punished.

"The leaders of the Mussalmans will do well to advise their co-religionists (now that their right to *Kurban* has been recognised) to sacrifice only sheep and goats, in any place where they and the Hindus live mixed together. They are residents of the same city, and must arrange to live peacefully together, neither party doing anything to annoy the other."

The journal wonders if it is asking His Honour, Mr. Duke, and his Council too much to issue a circular to the above effect to the Police Commissioner of Calcutta and all District Magistrates in Bengal, and concludes by saying that when a goat would serve the purpose, why should one kill a cow and invite trouble?

III.—LEGISLATION.

KAYASTHA
MESSENGER,
20th Nov. 1911.

1449. Referring to the reforms lately introduced by Lords Morley and Minto for the reconstitution of the Imperial and Local Legislative Councils, the *Kayastha Messenger* observes that it is well known by this time that the provisions of the new scheme relating to the way in which members to the Legislative Councils are to be returned, have given rise to discontentment and dissatisfaction. While separate electorates are provided for one community in the name of its being an important minority, other minor communities are totally ignored and the same amount of franchise is not allowed in the election of the representatives of even the major community. In fact, it has no special electorate of its own, due probably to the fact that Government, apparently, had in view the best interests of only the so-called important minority.

BENGALER,
26th Nov. 1911.

1450. A writer to the *Bengales* asserts that the mutual jealousy and want of combined action of the elected members of the Legislative Councils, both Supreme and Provincial, have been noticed with great regret by people who greeted with enthusiasm the reforms of the Councils.

He says that the conduct of these members is frustrating the object of the Reforms, and therefore, if the members cannot find any ground for common and united action, they should leave the Council Chamber and mind their own personal business.

VI.—MISCELLANEOUS.

INDIAN MIRROR,
23rd Oct. 1911.

1451. The *Indian Mirror* continues its reminiscences of the last Durbar and makes the following observations:—

(i) The Bengal Camp was a full and representative one, but unfortunately the police officer placed in charge was not fitted to his task.

- (ii) The camping arrangements left much to be desired. As our representative said, the higgledy-piggledy process was there in evidence.
- (iii) The Punjab guests appeared to have been quite as unfortunate as their Bengal brethren as to their Camp Superintendent.

The journal concludes by saying that from the extracts it has given, it will be seen that the dissatisfaction of the guests was due in a large measure to the want of sympathetic comprehension on the part of subordinate officials. It is earnestly trusted that the atmosphere of the coming Durbar will be more cheerful, and this will be assured if the selection of subordinate officials is made with due regard to personal worth.

1452. In drawing attention to the fact that all school children of

The Reception Pageant.

Calcutta have been requisitioned by the Royal Reception Committee to contribute to the Reception Pageant, a writer to the *Bengales* says that he feels sure that no parent would grudge this subscription, but desires to know whether there will be a covering of any sort put up over the children's galleries to protect them from the sun for so many hours, and what arrangements will be made to convey so many boys from their respective schools to the Red Road.

1453. A writer signing himself "Observer," in a letter to the *Englishman*, states that not a single German citizen has subscribed to the Royal Reception Fund.

The *Englishman's* attack on the Germans firms in Calcutta.

Commenting on this, the *Hindoo Patriot* says that the statement is incorrect, as out of the dozen or so German firms in Calcutta, two-thirds have already paid their subscriptions into the Bank of Bengal and the remaining one-third have also promised subscriptions, which will be paid in due course.

The journal remarks that even if there was any truth in the statement made by "Observer," any responsible editor would have thought twice before inserting a communication so obviously offensive in its tone and purpose, at such a time as the present.

The paper concludes by hoping that the press of Calcutta, at least, will dissociate itself from this unworthy contribution.

1454. Referring to the proposal made some time ago for the establish-

A *swadeshi* Museum at Calcutta.

ment of a *swadeshi* Museum in Calcutta, the *Telegraph* writes:—

"The idea is now taking shape, for we have received a copy of a provisional prospectus, issued over the signatures of Babus Surendra Nath Banerji, Krishna Kumar Mitter and Rai Bahadur Radha Charan Pal. It forecasts a comprehensive Museum wherein the public will find samples of all indigenous products and at the same time be furnished with all necessary information about them, a Bank for financing Indian enterprises, an Agency for the supply of all *swadeshi* goods and a Directory containing all available information on the subject of industries. It will thus be seen that it is a very large order; and if all this were really undertaken by the so-called popular "leaders," who are by no means famous for their business capacity, we would have taken it with a grain of salt. But from what we have heard of Babu Krishna Kumar Mitter and the financial facilities that he commands, we may be pretty certain of the success. For, so far whatever this gentleman has undertaken, he has accomplished. Moreover, the so-called political side of his character is in no way his strong point. He is a man of business—shrewd and enterprising, a *reis* and real estate owner. So it is likely that he will succeed."

H. C. HUNT,

Asstt. to the Deputy Insp.-Genl. of Police.

OFFICE OF THE BENGAL SPECIAL DEPT.,

9, ELYSIUM ROW,

The 2nd December 1911.

The journal concludes by saying that from the extracts it has given it will be seen that the dissipation of the funds was due in a large measure to the want of sympathetic consideration on the part of subordinate officials. It is earnestly trusted that the atmosphere of the coming winter will be more friendly, and that will be secured if the relations of subordinate officials be made with due regard to personal worth.

1933. A writer writing himself "Doris" is a letter to the Jewish
new states that a group of German citizens has
been added to the Royal Norwegian fleet.

The paper concludes by hoping that the issue of education will

The above is a true and correct copy of the original as shown to me by the person who presented it to me.

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